

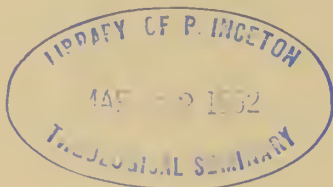
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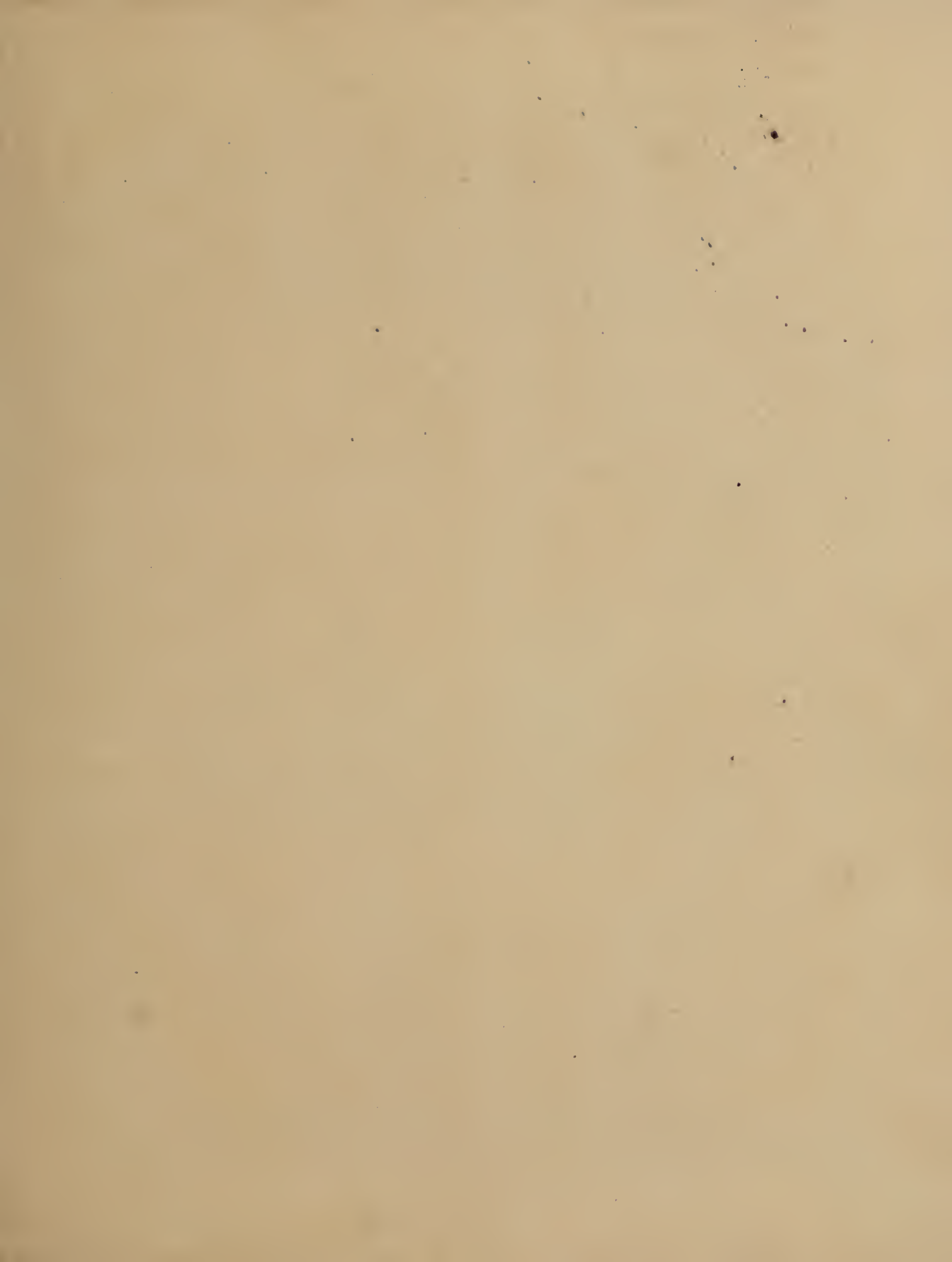


LONDON MISSIONARY SOCIETY

1893



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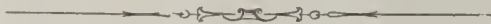
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No. 13.—NEW SERIES.]

JANUARY, 1893.

[PRICE ONE PENNY.]

WEEK OF SPECIAL PRAYER AND SELF-DENIAL, JANUARY 22-29, 1893.

WE have just issued the second annual request to all our friends to set apart a week for special prayer and self-denial on behalf of the Society's work. We trust that, by this time, arrangements have been made in all the churches and schools that we represent by which a copy of our leaflet appeal and envelope will reach every person who belongs to them. We hope that the ministers will advertise the week frequently from their pulpits, and hold one special meeting at least for prayer during the week.

For the criticism to which this new movement has been subjected we are honestly grateful. We have endeavoured to profit by it, though we have not always agreed with its terms. We have not thought with some that last year's effort was a discreditable failure because it raised less than £10,000; nor have we laughed with others who hold it to be ridiculous for grown-up people to deny themselves meat, butter, or cake; but we have maintained that, considering the comparatively few churches that shared in the observance, £9,662 was no mean contribution, and we have rejoiced that many have felt constrained to give up luxuries for the Gospel's sake. The only critics who have troubled us are those who have thought it unkind or ironical in us to ask persons living lives of self-denial to observe a special week of such denial.

To them our answer is, that we only plead that they will give us, if they can, the help of one week out of the fifty-two.

The week last year was a manifold blessing. It not only brought us £9,662, about one-third of the cost of the Forward Movement, but it was far more valuable in directing attention to the only means by which the evangelisation of the world can be accomplished. Unless we pray and deny ourselves we shall not succeed. The only plea that can be urged against this movement is that one week is not enough either for prayer or self-denial. We ought always to pray and to deny self. We admit the obligation, but are far from discharging it. If we begin with a week, we have at least made a start; but as long as we are only discussing the advisability of beginning, we are making no progress. A week's prayer is not as good as a month's prayer, or a year's, and comes far behind the prayer of a lifetime, and so with self-denial for this high cause; yet, we need to remember the valuable proverb, "The best is often the enemy of the good," and because we cannot attain our ideal all at once, there is no sense in refusing to start on the course that leads to perfection at last. One great difficulty that we have to overcome is people's unwillingness to give the subject of Missions any adequate thought or attention. It is no slight help to have the matter before you at every meal for a week, as a friend told us he had during the Self-

Denial Week last year. Imagine the effect of every family throughout our constituency being thus concerned for our work for a whole week! How many ardent prayers would be then uttered! How much true and helpful sympathy secured!

Emphasis should be laid on the special Prayer to which this week will call us. The key of the position is Prayer. Prayer will at once determine how and where the self-denial is to be exercised, and will show that our appeal, in many cases, cannot be met by the simple giving of some money saved during the week, but must have a much wider sweep, and lead to the devotion of wealth already acquired to the cause of Christ. To put it in another way, while many can only give by actual self-denial during the week, prayer will teach many others that they are all called, as stewards of God's property, to give much of their means directly and at once to His work abroad. Such gifts may be called thank-offerings, perhaps, rather than the proceeds of self-denial; but in either case they come within the idea of this week, if they are made through the reflex influence of our special prayers.

The present position of the Society lends additional force to our appeal. We have just had a glorious year, both as regards money and missionaries, but we cannot live on our past. Last year's money is all spent and a great deal more as well. The income for the present year, so far, is less than for the corresponding part of last year, while our expenditure has greatly increased. There have been, this year, very few special Forward Movement gifts, and we confess to some moments of anxiety as to the ultimate total of the year. We are looking to this Special Week to put matters right, and are only concerned lest we should be disappointed, not through lack of means on our friends' part, but lack of information. There is no reason why the £25,000 required for the Forward Movement should not be secured this month, if those who do know and love our work will speak to those who, as yet, do not. We should also pray for the additional sixty-three workers wanted to complete our new hundred.

The past inspires gratitude and confidence, but we cannot be content with dwelling upon its success. We must press forward, and we may certainly advance by setting ourselves to realise the blessing of this Special Week. If all will pray, as all may, in the spirit, and by the Spirit's help, and give as they would if giving directly to Christ (putting their offering into His pierced hand), we shall have abundant cause for thanksgiving again, because He is making our Society, in accordance with His purpose and our own ambition, the revealer of light and life to multitudes now sitting in darkness and the shadow of death.

ARTHUR N. JOHNSON.



FROM THE FOREIGN SECRETARY.

AFRICA has been much before the public of late, and is destined to take in the future a much more prominent and important place in the interest of the inhabitants of Great Britain than it has done in the past. The discovery of the mineral wealth of South Africa has already begun to do for that portion of the continent what the discovery of gold did for Australia more than two generations ago. The white population has within the last ten years very greatly increased, and portions of the interior which, a few years since, were only visited by occasional travellers and enterprising hunters and traders, have now become familiar ground, and are being occupied by large numbers of Europeans.

THE opening up of South Africa to British enterprise and colonisation will unquestionably be of great advantage to multitudes of our countrymen, but its influence on Christian work among the native populations of Africa is not so manifestly for good. The African Colonies of Great Britain differ from those of Australia in one very important feature. In Australia the European has from the first been obliged to do his own work, there being no native population able to supply his need of help in this respect. In South Africa there is a large native population of a race which does not seem destined to die out in contact with the European. The British settler, therefore, finds himself in a different position from those who have gone to Australia. The natives are employed for all unskilled labour, and the European more and more asserts himself as master rather than as workman. The effect of this on Christian work among the natives is seen in many directions, and it largely explains the anti-native and reactionary legislation which has often found a place in the Colonial Statute-book. The same selfish prejudice which has led so many in this country to object to the extension of education to the working classes finds expression in an intensified form where those whom it is sought to educate belong to a different race. The European desires to retain the position of mastery, and imagines he can only do this by keeping the native in a condition of ignorance, which will unfit him for anything but unskilled labour.

THE only solvent of the difficulties which thus arise is the Gospel of Christ. Friends of missions need to see to it that those who go from this country to Africa understand clearly, and are truly under the power of, Christian principle; and they need also to labour with increased earnestness to give the native population the opportunity which education and religion will

afford of rising to a position of self-respect and independence in the composite community which is being formed in South Africa.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

WE have received great help in our preparations for the Self-Denial Week from several ladies who have come and spent hours at the Mission House in directing envelopes and in other ways helping to issue our various appeals. With the great increase of work that the Forward Movement is bringing to the House, we shall continue, I expect, to avail ourselves of such valuable help. It is freely and lovingly rendered, and will be, I am sure, gratefully appreciated by all friends of the Society.

A CORRESPONDENT has suggested that I should mention in this column that it would be well if more prominence in Guild programmes be given to missionary topics. He kindly sends me a programme of the Guild to which he belongs, in which I find a missionary evening frequently occurs. I gladly mention the suggestion here, though many Guild secretaries will think it unnecessary, as it has been very gratifying to find how many of our young people's societies are thoroughly interested in our missionary work.

MISSIONARY enthusiasm is still rising. In the Rhondda Valley, where there are many Congregational churches of from four to six hundred members, our Deputation has had a most encouraging week. He says: "Two or three churches met at some of the meetings, and we had crowded audiences everywhere. It was a week of hard work of crossing and re-crossing mountains, but I enjoyed it immensely. I find everywhere a determination to stick to the old ship, and they have resolved in some places to double their collections this year. I am confident that we have the prayers and sympathy of these Welsh miners."

FROM Oldham I hear collections have increased in spite of the strike. Better-attended meetings than for years past. At the children's meeting 1,100 children were present, and it was necessary to hold an overflow meeting in the school-room. Equally encouraging reports might be given, did space permit, from many other parts of the country.

THE following extract from a letter is worth entering here:—"Acting on the suggestion made, I think, in the CHRONICLE, that 'persons opening banking accounts should send their first cheque to the L.M.S.,' I herewith beg to hand you mine for £1 5s., in aid of the Forward Movement of the L.M.S." I hope this plan may be adopted by others.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

THE Index for the CHRONICLE for 1892 is now ready, and will be supplied, on application, to all subscribers who wish to bind up their numbers. Bound volumes of the CHRONICLE can also

be obtained, either direct from me, or through Messrs. John Snow & Co., 2, Ivy Lane. The price is two shillings. Brightened with numerous engravings, headpieces, and similar embellishments, the bound volume, in its new form, is far more attractive in appearance than its predecessor.

BOUND volumes of the JUVENILE are also on sale, at one shilling a copy. They make an excellent gift-book.

THE *Talk about Mongolia* meeting with favour, a second dialogue, by the same authoress, is now ready for issue, entitled *A Talk about New Guinea*. It is a recitation arranged for a juvenile missionary meeting by Mrs. Dyson, and gives in an interesting form and brief compass a good deal of information about the island and its inhabitants, also respecting the work. Seven young people can take part in the "Talk."

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, November 29th, 1892.—Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 70.

The Foreign Secretary introduced, and the Chairman heartily welcomed, E. G. Glasier, Esq., who addressed the Board briefly on the work of the Society in India and China, as he had seen it.

The Foreign Secretary presented the printed report of his visit to South Africa, and it was decided to hold a special meeting of the Southern Committee to consider it.

The Board sanctioned the request of the Rev. W. E. Clarke, of Samoa, for three months' leave of absence, for the purpose of visiting America.

The furlough of the Rev. J. J. K. Hutchin, of Rarotonga, was extended to April next, to permit of his receiving three months' special medical and surgical training.

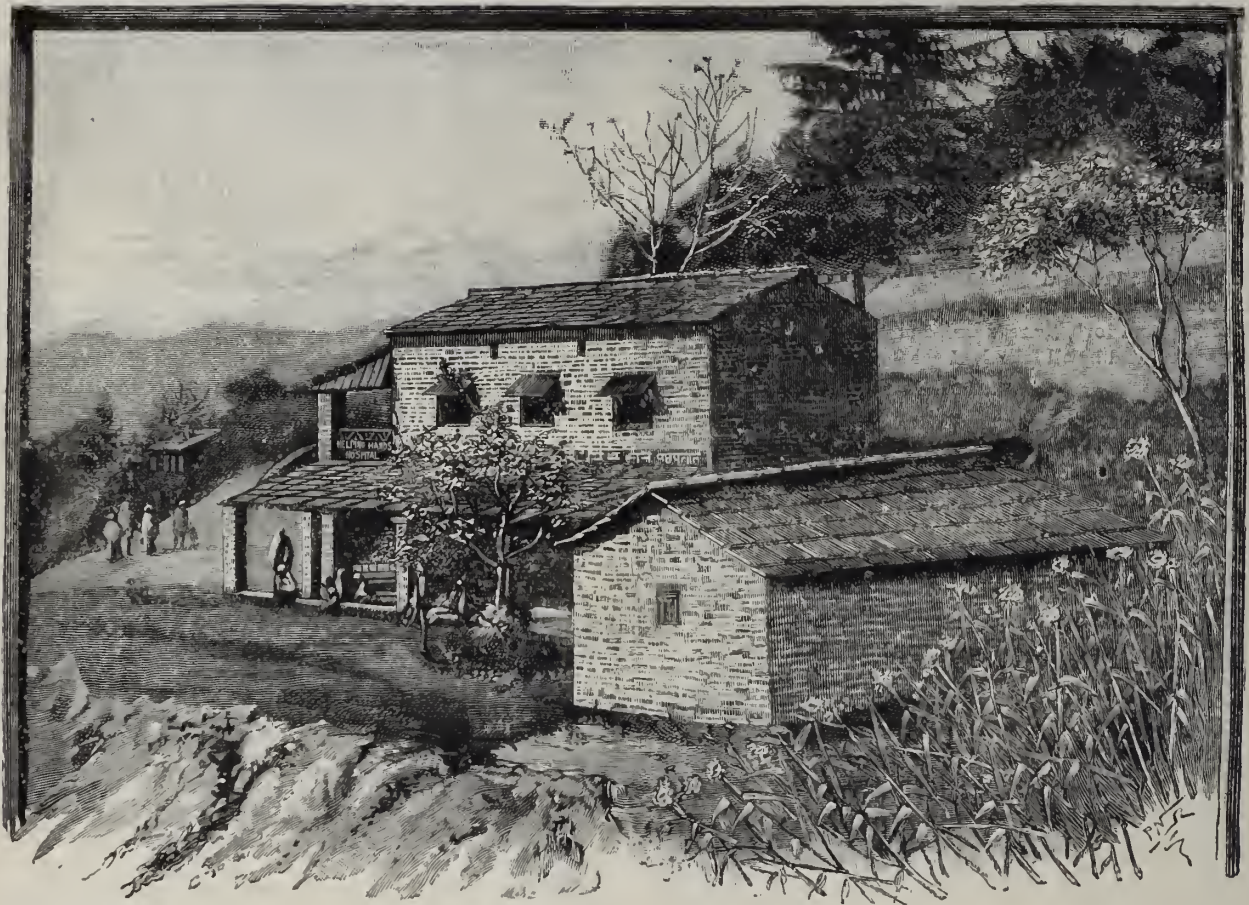
Upon the recommendation of the Southern Committee, warrants were issued for expenditure in the Southern and Western Missions during 1893.

Board Meeting, December 13th, 1892.—Rev. W. ROBERTS, B.A. in the Chair. Number of Directors present, 60.

The Board agreed to Miss Moreton completing her furlough in the Australian Colonies in the hope that her health may be re-established by the change before the period for returning to her work in Peking.

The Directors heard with regret of the failure of the health of the Rev. F. F. Longman, of Calcutta, and sanctioned his transference to Almora, where the climate is less trying.

Much satisfaction was felt at the renewed offer of service from the Rev. W. C. Willoughby, of Brighton, and formerly of our Central African Mission. The Society's medical adviser having certified to the favourable condition of Mr. and Mrs. Willoughby's health, the offer of service was gladly accepted. The following were also accepted for service:—Mr. T. W. Bach (Cheshunt College), and—subject to medical testimony—Mr. A. J. Hutchinson (Cheshunt College), and Miss Ida F. Darnton, daughter of the Rev. P. W. Darnton, B.A., of Clifton, Bristol.



THE HELPING HANDS HOSPITAL, ALMORA.

THE HELPING HANDS HOSPITAL.

ON Wednesday, October 12th, we conducted a formal dedication service of the new Helping Hands Hospital. The building has been finished and in use for some weeks, but, for various causes, no special opening service has been held till now. Since the opening the Hospital has never been without patients, and on two or three occasions has been quite full. It is set apart for women and children only, and owes its existence to the zeal and energy of Miss M. Buddeu, who has long been advocating, as well as carrying out plans for, the establishment of female medical work in Almora. The funds for the building have been largely obtained through the efforts of the Ladies' Working Party in Almora, which includes both a European and native Christian branch. The building is neither large nor pretentious yet, but foundations have been cleared for additions as need requires and funds are available. At present the building consists of a large room on the ground floor with accommodation for nine patients; a verandah passes along the front and one end of the building. In the upper storey there are three separate

rooms with a verandah on one end. One of the rooms is occupied by Miss L. Datt, M.P., the medical practitioner in charge. She is the daughter of Tara Datt, one of our native Christian preachers. She matriculated in the Calcutta University in 1884, spent three years as teacher in the Christian Girls' School, Almora, and in 1887 went to the Medical School at Agra, from which she passed out in 1891 at the head of the list of examinees, receiving her diploma of M.P. and the Dufferin Silver Medal, and a special gift of a watch. She is assisted in her dispensary work, which is carried on in another building in the heart of the city, by Leah, and in the hospital work by Phoebe. The prayers of all the friends of the work in Almora are earnestly sought that this department of the work may develop, the workers be guided and helped, and the patients who come under their influence led into the way of life.

The medical phase of mission work in Kumaon is steadily increasing, rendering it a good field for the appointment speedily of a European medical missionary. Who will volunteer?
G. M. B

THE OLD CAMP GROUND.

THIRTY-ONE years ago I arrived in India to begin a new mission station at Tripatore. Tripatore is a town containing 16,000 inhabitants, in the north-east of the Salem district. The missionary stationed there has a diocese nearly half the size of Wales, with a population of about three-quarters of a million.

When I arrived everything had to be done. There was no house in which I could live, so I pitched a tent and lived in it eighteen months while a dwelling-house was being built. For seven years I devoted all my time and energy to the new station; but afterwards, for seventeen years, I had to divide both between Tripatore and the old station of Salem; or, in other words, during the greater part of my twenty-four years in the Salem district I was the only foreign missionary to preach the Gospel to nearly two millions of people! "The harvest truly is great, but the labourers are very few." There is now a small church at Tripatore and seven out-stations in connection with the Mission.

At the request of my son-in-law and daughter, Mr. and Mrs. Marshall, I accompanied them on a tour last month through a part of the district, and was very glad indeed to visit "the old camp ground" again, and to preach the old Gospel to old familiar friends.

Leaving Tripatore by the midday train for Moorapoor, and thence in bullock carts over seventeen miles of very rough road, we arrived next morning at Tharmapuri. Tharmapuri, the favourite residence of Sir Thomas Munro for many years, is the chief town of a taluk of that name, containing a population of 190,628. In this taluk we have two native preachers! There is a small congregation in the town, and the evangelist, Mr. Canthamathi, has, by very praiseworthy efforts, managed to collect sufficient money to erect a small church, which was ready to be opened on our arrival. A very large congregation gathered to witness the opening, the majority being non-Christian Hindus and Mohammedans. Indeed, many of the non-Christian inhabitants had contributed towards the building, and they seemed quite proud of it. This is a sign of the times. It was very touching to see the evangelist's wife being carried from her sick bed to the service. She was in great pain, and had to be supported in her chair; but her heart was full of thanksgiving that God had permitted her to see the completion of the new church and to hear the ringing of the new bell, for the purchase of which she had given all her savings.

After preaching a week in Tharmapuri and the surrounding villages, in the mornings and evenings, we left for Palcode, a town fourteen miles from Tharmapuri. Here we met a Guru, or religious teacher, on a visitation tour. He was so interested in us that he came to see us with a large number of his disciples. In conversation, we found that he taught the people nothing, but exacted a fee of Rs. 5 from

every householder, which the ignorant people paid readily. These Gurus are perfectly useless for good; but their influence over the people is unbounded, and they use it to prevent them embracing the Gospel.

Another seventeen miles' journey brought us to Royacotta, a picturesque town at the foot of a great rock fort. This was a very important military station towards the close of the last century, when Tippoo Sultan, the "Tiger of Mysore," was in the height of his glory. It is still a flourishing town, and the people listened well to our message. We ought to have a catechist here.

From Royacotta we went to the large town of Kristnagiri, distant sixteen miles, and remained a week, preaching every day, morning and evening. This is the chief town of the Kristnagiri taluk, and we have only one catechist to preach the Gospel to a population of 170,233! We ought to have a missionary stationed here. Cannot one of the hundred be sent? A missionary stationed here, assisted by a strong staff of native agents, could work this and the adjoining taluk of Tharmapuri fairly well. Mr. Marshall would then have more than enough to do in the Tripatore and Uttankerai taluks. Is there no one ready to say, "Send me"?

Our last camping place was Burgoor, ten miles from Kristnagiri, and sixteen miles from Tripatore. We stayed here one night, and preached to a very large crowd. Next morning we went to Tripatore.

We were out altogether twenty-four days, and preached seventy-two times to 6,775 persons, and sold a large number of books and tracts.

One great attraction on this tour was the magic lantern. Some time ago, a lantern and a set of slides, illustrating the "Life of Christ," were sent me through the Mission House. I took them with me, and found that they created great interest everywhere. Often as many as 600 listened most attentively for an hour and a half to an address on the life of the Saviour. In one place the temple was placed at our disposal. The sheet hung over the pillars on which the images of the gods were carved, and the people sat in rows in the street in front. Mr. and Mrs. Marshall worked the lantern inside, and I gave the address outside to the people. We went through all the principal incidents in the life of Christ, illustrated by twenty slides. We had a most attentive hearing, and at the close a most hearty applause by clapping hands in English fashion. In many places we repeated the exhibition at the earnest request of the people. I wish I could leave the lantern at Tripatore; but I cannot, as I find it so useful in Madras. Perhaps some friend who believes in the lantern, like Mr. Stead, will send one to Tripatore.

MAURICE PHILLIPS.

Madras, November 10th, 1892.

THE wall maps, illustrating the Society's missions, seem to be meeting a felt need. They are an invaluable aid to missionary addresses, papers, and lectures. For details see the advertisement on the wrapper.

THE YENSAN OUT-STATIONS.

By REV. JONATHAN LEES, TIENTSIN.

A RECENT visit to Yensan makes possible a report of the present condition of the interesting out-stations in that district. I left Tientsin on July 6th, being unable to start earlier. But the risks and discomforts of travel in the height of summer, and during the rains, were well repaid, for at every step faith was strengthened by new proofs of the Divine blessing. It seems as if God's time to favour this long hopeless population had come. The apathy of years is at length broken. Prayers and hopes, old enough to be forgotten on earth, are returning in blessings from heaven. This new illustration of a frequent experience of the Church suggested many a lesson. God is "not unfaithful." No work done for Him can ultimately fail. Yet, humanly speaking, success must ever depend largely upon the use of fitting agencies. Only through toil and sacrifice can our spiritual victories be won. Happily, we have got the right man in this district at last, and we are on the right track as to methods.

NOTHING SO UNIQUE AND FULL OF PROMISE.

Perhaps there is not just now in North China anything quite so unique and so full of promise as this Yensan Mission. It is practically purely in native hands, and is more and more developing on native lines. With God's blessing there should, therefore, be rapid growth. And there will be, if the man who has been so evidently prepared to be its leader remains faithful. In this regard, the most hopeful fact about our brother, Chang-yung-mao, is that he has passed through a marked personal experience. His training in our schools and hospital would be of small worth to him now if he had received no other. He has learnt the bitterness of sin, has gone down into the darkness of its shame and sorrow, and, after a bitter struggle, has come out of it leaning upon God. And the fear is upon him still. May it ever be so! It is touching to hear him pray. "Oh, Lord," I have heard him say more than once, "keep me from sin. Thou knowest how strong my temptations often are. Don't let me be proud." "Every now and then," said he, "I have a hard fight. Then I rush out to find some work, the more toilsome the better. You see that great heap of bricks; I gathered and piled it myself. It isn't only that I must lead others; I have to keep down the devil in my body." And others told of his going out to visit or preach when they would stay in, seeming to prefer the rain or snow. Aye, the age-long heart-strife is the same in China as in England. Mr. Chang has also come to see that only the conviction of his unselfishness can win for him the confidence of the people. Said he: "All know I take my food with the schoolboys. This is not simply because I want to be with them. A hundred eyes are upon me. It would not do to have them think I loved good living, or was self-indulgent. I could not cheat them if I would. When I was ill, they were frightened,

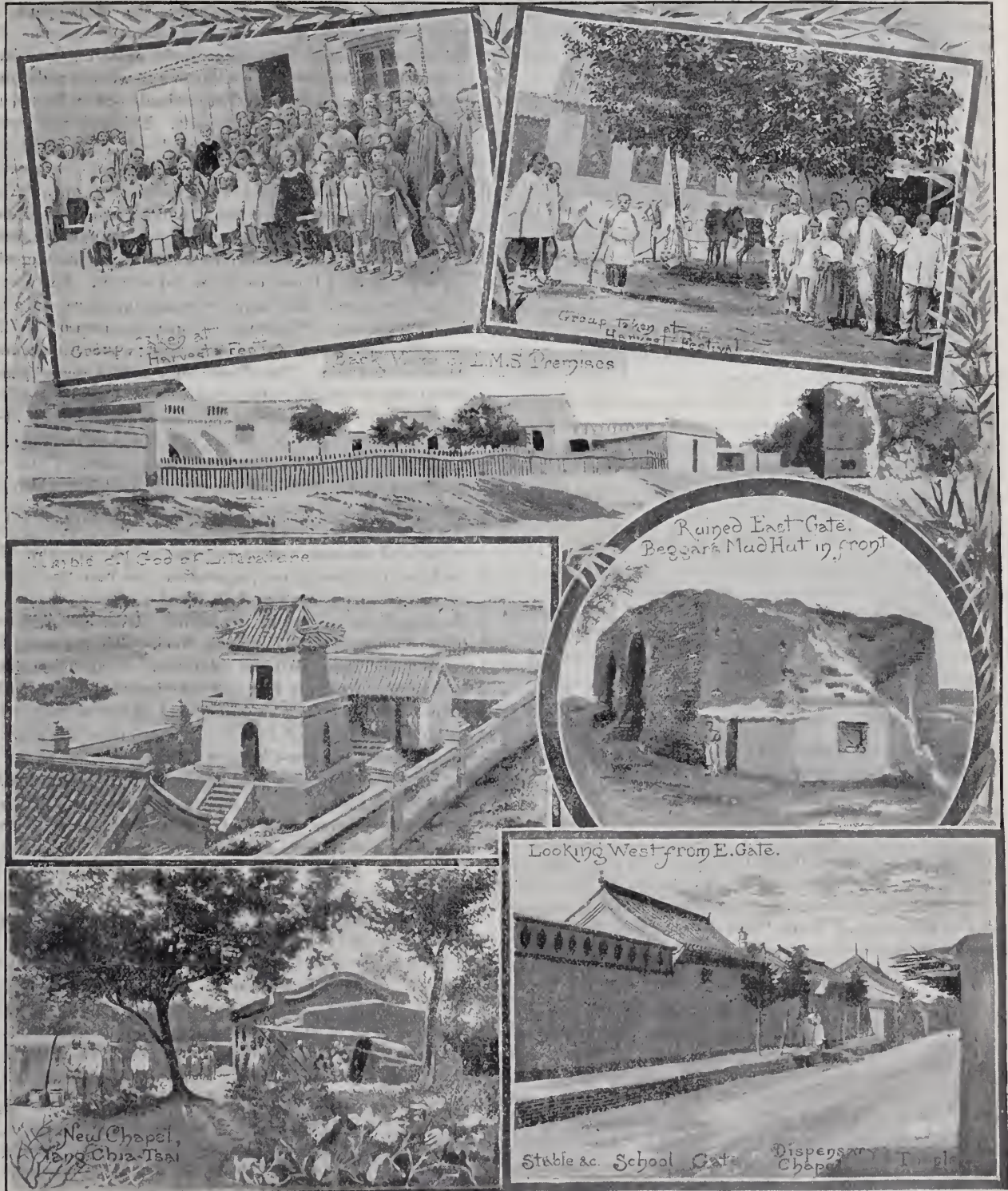
and brought me eggs and other good food in plenty. I was glad enough to have it for a day or so, but then I got up (though the rash was all over me), and went out to watch the workmen. I know it was foolish, but God took care of me. The presents of food sent me at New Year I gave away mainly to the city thieves, who do not steal from us, and whom we wish to know that we love, but do not fear them. The Christians are beginning to bring their own food when they come to visit me. They have found out that what I give them comes out of my own pocket, and that I can't afford it."

A RAPID AND PLEASING CHANGE.

In many conversations like this, I learnt how rapid and pleasing a change had come over the people since my last visit. It will be remembered that rather extensive plans had been formed for the improvement of the premises of the Mission in Yensan. As I remarked with pleasure the way in which my wishes had been carried out, Mr. Chang spoke warmly of the help given him by the converts. "Eh," said he, "I was in a fix. No man could be got to do a decent day's work—they were lazy. So I sent off so-and-so on a donkey to Yang-chia-chi (twenty miles off) with a message that I wanted twenty men. Next day they were here and did the work of forty, at no cost except for food. Of course I fed them well. Then the sun-dried bricks only cost us the price of some wheat straw and food for labourers. The earth was given by a well-to-do Mohammedan widow whom I have helped in sickness, and the converts made the bricks. We lost 5,000 out of 15,000 by the rain, and I'm afraid must buy earth for the next lot. But we must have saved some fifteen or twenty dollars. Then there was cartage. I got two carts from one village and one from another. Five came, all with capital teams, and worked for us free for three days. This saved another fifteen dollars. Aye, the place would have cost a good deal more without this voluntary labour. We'd lively times I assure you; plenty of shouting and fun. Everybody was willing, and the work was well done."

It was the same at Yang-chia-tsai. The new chapel there has cost 250,000 cash, and there are extras yet to add. But this 250,000 is for material only. The people did the building themselves. And they have given well too. Miss W.'s kind gift realised 151,000 cash, and I raised other 20,000 also in Tientsin. Of the remaining 80,000, they have already given 40,000. One man gave 12,500, two others 10 each, and so on. Besides which they have given me money for the medical fund and other things.

The mutual helpfulness beginning to mark the relation of the village churches to each other, and the changed feeling shown even by the non-Christian gentry, were points also gratefully dwelt upon by Mr. Chang. "The people are beginning to feel that it is a privilege and a pleasure to serve the church, although the Twanchia-tswang people had refused to help Yang-chia-tsai Church with its new chapel because they themselves were going to build. The other day



SKETCHES IN YENSAN.

the Yangchia-tsai and Kwo-tswing people brought me 4,000 cash for Twanchia. In like manner six men brought me unasked a small subscription for a fund for a special need of which they had heard me speak. As to outsiders, we are no longer looked upon as to be cut off from the usual courtesies of country life. People will lend us anything. The neighbours are all friendly. The local literati often call. The gentleman who lent us cushions for our feast-day has an uncle who is a prefect, and a brother who is a district magistrate."

"WORKING" THE IMPERIAL EDICT.

Doubtless Mr. Chang's medical skill has done much in thus awakening better feeling. But the recent Imperial edict must have had a great effect. It was a little amusing to hear that the district magistrate, who is credited with no thought but that of getting rich by his administration, is said to have regretted the friendly settlement of one or two cases of persecution, and to have declared that if trouble broke out in any place in this way he intended not to trouble about seeking the rioters, but to fine the local gentry in order to raise funds for the repair of the city temples! Evidently he regarded the edict as putting power into his hands which might be turned to profit.

NEW BUILDINGS AT YENSAN.

The new buildings at Yensan, which have replaced the miserable mud hovels in use twelve months since, are well finished, and look quite handsome. When the plan is complete, there will not be many out-stations so well supplied. The main street frontage is already finished, and though, in native fashion, making little show on the thoroughfare, is thoroughly respectable. The rooms face the inner court, and contain, on one side of the entrance-gate, a chapel and small dispensary, and, on the other, teacher's room, school-room, stable, cart-house, and kitchen. In the side street is a large cart gate. The walling-in of the compound is, as yet, only partly done, and rooms are still needed for our own use when visiting the district. Up to date, the expense incurred has been about Tls.685 (of which Tls.145.37 was paid out of some moneys sent by English friends to Mr. Bryson, and about Tls.100 out of the proceeds of a sum of £50 from "The Glen Sale of Work" forwarded to Miss Roberts).

The accompanying photographs will enable our readers to get an accurate idea of all this.

HARVEST Tl. ANKSGIVING.

The third day after my arrival had been appointed by the converts as the day of thanksgiving for wheat harvest. The festival proved to be very successful. No better proof of interest could be given by these villagers than that now, the busiest season, when field labour is worth from 300 to 700 cash per day, so many should be willing to lose two or three days. The arrivals began at an early hour. Many from a distance must have been travelling much of the night. Some who came twenty miles had waded

one-third of the way. Gradually the chapel-yard became alive with a noisy, good-tempered crowd. One old fellow of eighty-three came three miles on horseback. Some farmers had brought contingents of women and girls in their carts. I counted over forty animals—oxen, horses, and asses—besides six or eight large carts. Evidently the popular interest in the new faith was very real. Yet complaints were heard that there must be one-third of the converts absent. "Only three from Yang Chia," says one. "Only one from so-and-so," is the reply. But there is small room for discouragement. Certainly not less than 300 are seated in the shed which, with not much foresight, had been erected in the yard, when I rise to begin the service. Many more cannot find seats. We have to confine ourselves to a few familiar hymns. "Forward be our watchword" is first favourite, and we go off on that with wonderful accuracy and at a great rate. Then Psalm cxi. is read and a thanksgiving prayer offered, followed by "Our Father," repeated by all. After more singing, eight men are baptized, and I mount a chair to preach. Alas! soon the sky became overcast, and rain stopped the open-air programme. There was no chance for the free talk on church questions which had been arranged for, so the Doxology was sung and the social part of the proceedings began. Happily there was no great rainfall. I was able to take a number of photographs. But the feast, for which great preparations had been made, could not be in the open. The folk dined in relays, the men in the chapel, the women in the school. Over 300 paid from 100 to 1,000 cash each for their food. Children and a few adults got off free. All was voluntary. The provisions may be estimated from the fact that they included about 450 lbs. of bread (made on the premises), and 86 lbs. of pork. The cooking was good, and had been done during the day and night previous by non-Christian volunteers. All passed off well and with abundant good-humour. Long before the last feasters had found their turn, however, the more fortunate had begun to leave. We had begun at 10.30 a.m.; it was now 4 p.m. Only then could the workers sit down quietly to their meal. Far into the night the yard was still dotted with groups, singing, talking, or amusing themselves in some simple fashion. Then most flung themselves to rest upon mats spread in the moonlight.

Next day was still occupied with matters relating to the festival. Long before I was up, Mr. Chang had been "seeing off" three or four parties of returning guests. Then the shed had to be removed, borrowed finery to be returned, and the day's accounts to be balanced. It proved that they had a balance of about seven dollars, and they decided to add this to the fund for buying material for coverlets for visitors to Yensan. Hitherto the provision of these has been part of the hospitality the preacher has tried to exercise. But now some are to be publicly provided, and one or two women have undertaken to make them up free of cost.

(To be concluded next month.)



MISS MOORE.

PUPILS.

MISS SCH

OPENING OF A COLLEGE FOR SAMOAN GIRLS AT PAPAUTA.

A VERY full and interesting report of the opening of the above College by the Countess of Jersey (who was accompanied by her daughter, Lady Margaret Villiers), on August 29th, will be found in the January number of the *Quarterly News of Woman's Work*.

The *Samoa Times* mentions that a considerable number of foreign residents, with a few specially invited Samoan chiefs, including his Majesty Malietoa Laupepa, attended. The Rev. S. J. Whitmee explained the object of the College. The buildings reflect credit on the architect, Mr. J. S. Walker, and the contractors, Messrs. Dunn & Skelton. The total cost of the buildings, &c., will be about £1,200. The grounds are about thirty acres in extent, and are "beautiful for situation," with a fine sea view and lovely hills. It is intended to have eighty pupils from all Samoa as boarders in the school, upon a small payment, the age of admission to be from ten to fourteen years.

Lady Jersey congratulated all who had taken part in the work on the success which had thus far attended their efforts. She had had the opportunity of seeing something of the work of the London Missionary Society, and was much impressed by all that they were doing for the advantage of the people of Samoa. The Society had already done much for the boys and men of Samoa; but it recognised that it was not enough to train up this part of the population alone; they must also insure good wives, daughters, and mothers. Lady Jersey said a few words of encouragement to the girls, and assured the ladies and others immediately connected with the school of her warm sympathy in their arduous task.

Mr. B. Haggard spoke encouragingly to the promoters of the scheme; Mr. R. L. Stevenson addressed a few graceful and courteous words of thanks to Lady Jersey for her presence; Le Mamea expressed the sentiments of the natives; and a formal vote of thanks to Lady Jersey was moved by the Rev. W. E. Clarke, and seconded by Miss Schultze. The Rev. J. W. Hills pronounced the benediction.

THE SECOND CENTURY OF CHRISTIAN MISSIONS.

AT the Free Church Congress, held in Manchester, November 7th to 10th, 1892, Albert Spicer, Esq., M.P., Treasurer of this Society, read a suggestive paper on "Foreign Missions." Drawing chiefly from his own experience as a Director of the Society of nearly twenty years' standing, and as a special deputation to the Society's mission stations in India and in Samoa, Mr. Spicer pointed out certain defects and blemishes in missionary methods, and urged that in the second century of Christian missions these should be remedied.

He first of all called attention to *over-lapping in mission districts*. In the early stages of our work we could only go where the doors were open, and in every field we had to gain our experience as to methods of work, and as to general lines of policy. Practically, one could say to-day that, with a few exceptions, the world is open to the Christian missionary, and therefore it behoved us to see that we cover as large an area as possible with due regard to efficiency. Future over-lapping, Mr. Spicer thought, might be very largely prevented if our different missionary societies, both in England, the United States, and the Continent, would unitedly have prepared well-executed large maps, showing distinctly the work undertaken by each Society.

His next point was that *more knowledge is needed*. If the work is to grow more rapidly, committees and boards at home must be helped to do their work more intelligently. Maps will do something, but he felt that, in addition, home officials must take more pains that, as new representatives are sent to occupy positions on boards, they should have the opportunity afforded them of being able to understand the work which is being undertaken and carried on in the different countries. And, on the other hand, those who are delegated by auxiliaries to seats on missionary boards should be prepared to take trouble to understand intelligently the work that is being carried on.

Then churches at home must be made to grasp the reality of mission work; and, to accomplish this, we must try and keep before many of them the possibility and the desirability of going themselves to see missions and missionaries. Australian friends, in connection with the London Missionary Society, have certainly set a good example in this direction. To them England is home, and consequently a trip to India and China means half the distance of a journey home. As a result, parents in Australia who have given their daughters to the mission-field go from time to time to see them at their work. It would give an immense stimulus and reality to our missionary work if we could induce friends in different parts of the country, who travel largely for recreation and health, now and then to turn their steps towards some foreign missionary field.

After contending that women should be eligible for seats

on committees and boards, a contention which is needless as regards the London Missionary Society, Mr. Spicer advocated the *periodical supervision of missionary work by special deputations* at least once in ten years, the deputation to consist of two members, only one of whom should be a minister. There is a tremendous danger, he argued, in mission work, of getting into ruts. Missionaries are not to be blamed for this, because they are isolated and denied the great advantage which contact with others gives. On the other hand, the home churches, if the missionary spirit is to be maintained, must be kept informed of all that is being done, and the reasons why it should be continued.

Methods abroad were next dealt with, especially as regards the *training of native workers and the status of well-trying native pastors*. On the former question, Mr. Spicer maintained that no missionary board at home should rest satisfied till it had provided in every mission that a training institution for natives was not only founded, but was kept in a thorough state of efficiency, and that care should be taken to make the training of such a character that at its termination the native pastor or teacher would naturally, and as a matter of course, depend upon the native churches for support. On the other hand, he urged that duly qualified native helpers of trustworthy character and experience should be admitted to something more like equality with the European missionary.

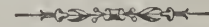


THE WATCHERS' BAND AND PRAYER UNION OF THE LONDON MISSIONARY SOCIETY.

THE Manual, containing Plan of Prayer and Maps, and particulars of the various Mission-fields, with List of Missionaries and Membership card ... 6d.

Annual Renewal Fee for New Membership Card and Revised List of Missionaries, payable on March 31st ... 2d.

Application for membership should be made to the Secretary of the Local Branch, where such has been formed. In other cases, members will be enrolled on the register of the Central Union, on their forwarding full name and address (stating whether Mr., Mrs., or Miss), together with the entrance fee of Sixpence, to the Hon. Secretary, Mrs. Liddiard, Mission House, 14, Blomfield Street, E.C.



YOUNG MEN'S MISSIONARY BAND.

THE meeting fixed for Friday, December 16th, was postponed until January 20th. Address on "Matebeleland," by the Rev. W. A. Elliott, of Inyati.

The meeting will commence at 7, and conclude at 8.30 p.m., and will be the only one in January.

SUNDAY-SCHOOL TEACHERS' PAGE.

Robert Moffat as a Young Missionary.—"Lately," writes a correspondent in the North of England, "the 'Diary of Evan Evans,' who sailed for South Africa in the same ship with Moffat in 1816, came to my hands. I found there the following paragraphs, which you will, perhaps, think worth publishing in your CHRONICLE:—

"Sunday, Jan. 5th, 1817. Ther. 67°. Lat., 34° 42'. Wind, west.—Another beautiful day, but not much wind. Mr. Moffat preached his first sermon this morning, from Matt. xxiv. 44. We were all astonished at the freedom with which he spoke, and the excellent order in which he expressed himself. His text was so appropriate to our circumstances, and his remarks so just and pointed, that they appeared to make a general impression on all who heard. I have never enjoyed so much in any means since I came on board this morning. [You will see here a Welshman trying to express his thoughts in English. The Diary is written in English throughout.] Mr. M. is a very promising young man, and, if preserved, will no doubt be the most useful of us. His heart is always so full of the love of his dear Master, and the whole of his deportment so meek and humble, that he has gained the affection and esteem of all on board the *Experience*. Was roused a little this morning on hearing Mr. Moffat's remarks, to search if I was ready, for I know not what hour the Son of Man may come, &c., &c."

"Cape Town, Wednesday, Jan. 29th.— . . . Mr. Moffat made a free declaration. After we had heard a whole lot of bad news, he exclaimed: "Never mind, brethren, the less is done already, the more remains for us to do. Therefore let us go on courageously in the name of the Lord our God.""

What becoming a Christian means to a Brahmin.—Babu Aghor Nath Banerjee is a Kulin Brahmin by birth. He is a resident of the town of Goberdanga, where our Society has an out-station; in charge of the Rev. Tara Prosad Chatterjee. Besides Bengali, his mother-tongue, in which he was educated at school, he knows a little English.

When about fifteen years of age, he became anxious for the salvation of his soul, and therefore directed his attention towards religious inquiry. Some of his fellow-townsmen are enthusiastic Brahmōs—*i.e.*, men who have no faith in Hinduism, and are believers in the oneness of God, whom they worship publicly in their *somajes* (meeting-houses) somewhat in the fashion of Christians. They have great respect for Christ, and hold Him in veneration, although they do not admit His Divinity or believe in His vicarious death. Aghor Babu joined the Brahmō Somaj about eight years ago, and, as a proof of his sincerity in adopting the new faith, he threw away his *poita*, the Brahminical thread, the mark of his sanctity and caste, in which he then ceased to believe. All Brahmōs profess to disbelieve in Hindu caste; but it is only a few who openly and publicly disavow it as our friend did. This step, as expected, got him into trouble. He was persecuted in various ways by his neighbours and relatives, who began from that time to look upon him as an out-caste, and would not admit him to their feasts, nor pass on to him their *hookas* (smoking pipes) to smoke from. However, in this ostracism he was not alone in his village. There were three or four more of his neighbours who were Brahmōs like him; but none of them originally belonged to such a high caste as he. For some time he remained satisfied with the faith of his adoption; but he ceased not to make further inquiries in religion, and began gradually to find the baselessness of Brahmōism. He began to feel that it could not satisfy the cravings of his soul and give him peace. He felt that he could not base his hope of salvation on his own

righteousness and exertions, as Brahmōism taught him. He began to feel his need of a Saviour, on whose merits and love he could rely.

About three years ago he went, one evening, to our mission station in his town of Goberdanga, to see the Rev. T. P. Chatterjee, who was then on a visit there. He had conversation with him on the subject of religion, which was then very close to his heart, and received some Gospels and tracts. These he subsequently read, especially the Gospel of Matthew, and was much struck with the Sermon on the Mount, and with the history of Christ's death and resurrection. From time to time he had several interviews and much intercourse with Mr. Chatterjee on the subject of religion, when he went to Goberdanga on his periodical visits. Little by little the Spirit of God worked in his mind, and he was led to see that Jesus Christ is that Saviour whose need he had so much felt, and on whose righteousness and death he could rely for salvation. He made up his mind to embrace the faith of Christ publicly, together with his wife. With this object he paid a visit to Mr. Chatterjee, in Bhowanipur, about five months ago, and then made the acquaintance of some of our native missionaries here. It was then decided that he should be baptized as soon as he could make arrangements to come over with his wife. He returned home, but a short time after his wife took ill of fever and died. Our friend felt the bereavement very keenly, but by God's grace he gradually got over it, and then made up his mind to become a Christian. His friends and relatives followed him to Bhowanipur, in order to dissuade him, if possible, from taking the step. He would have been baptized sooner, but his friends, among whom were two of his uncles and his father-in-law, asked him to satisfy them as to his reasons for embracing the Christian faith. He acquiesced, and went and lived in their lodgings for a few days with this object in view. The result was, as we all knew it would be, they would listen to no reasoning, and one of the uncles, an elderly Brahman of the old orthodox class, could not keep his temper on seeing his persistency in wishing to be a Christian, and twice gave him a good beating with his shoes, and snatched from him the money and extra clothing he had with him. He, however, got away from them, and came over here to us, his friends coming no more to molest him, as they found that nothing would shake his resolution of becoming a Christian. He was baptized at the Hastings Chapel on Wednesday, the 9th November.

On the Friday following he returned to his native village, where he now intends to live, and where he has some landed property of his own. He is about twenty-seven years of age. May he be a burning and shining light in the midst of the Hindus and Mohammedans among whom he is living, and may he also be instrumental in bringing many of his fellow-villagers to the light which he now enjoys himself!

Car-drawing Festival in Madura City.—At the great car-drawing festival, in Madura city, in May last, while fifty Christians were daily employed in preaching the Gospel, the crowds attending the heathen ceremonies were smaller than usual. An American missionary reports that the great car of the idol stuck fast in the street, and could only be moved by getting a jack-screw from the railway shop. Another accident dampened the zeal of the worshippers. A famous idol, which had been brought from a temple twelve miles distant, was insecurely fastened to its frame, and tumbled off, with its priest. The priest was wounded, and one of the pullers was fatally injured. The devotees at the great temple were much disturbed over these disasters.



Notice to the CHRONICLE'S "Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

AT the end of September, Chiang Chiu was visited by the highest flood "within the memory of the oldest inhabitant." It was the result of the last typhoon. More than a hundred houses were swept down by the force of the stream, and scores of people drowned. When the flood was at its worst, gangs of thieves, or, as some say, even sea-pirates, made their way into the city, and added to the general distress by robbing right and left, and generally ill-treating all they met. Guns were fired at intervals from the walls during several nights in the hope of frightening away these dastardly creatures. Several were caught and are to be executed, as they richly deserve. Nothing shows the innate badness of the Chinese character more than this taking advantage of other people's misfortunes, in time of fire and flood, by robbery and violence. The mandarins, I hear, have done their best to feed the homeless, and to help them tide over their distress until they get new houses and fresh work. Many scores of families have been living on the city walls in the meantime. Would that such calamities as these, continually occurring all over China, could teach the Chinese to institute better methods of protection, dredging their rivers, strengthening their embankments, and otherwise preparing for such emergencies! The *laissez-faire* policy, however, is too ingrained, I fear, and, in all probability, nothing will be done but just to build their houses in the same places and in the same old reckless way, and then calmly wait until the next flood comes to do the same work of destruction over again. As a missionary I feel we ought to include within the scope of our labours every means of enlightenment that is possible. There are large sources of wealth untouched in the mountains surrounding the great plain in which Chiang Chiu is situated.

F. P. J.

"ONE boy," writes Dr. Davenport from Chung King, "upon whose foot I operated, was at death's door for several days with cholera. He had no friends in the city, and we hardly expected he would live. Thank God, he got quite well from it, and his foot also got

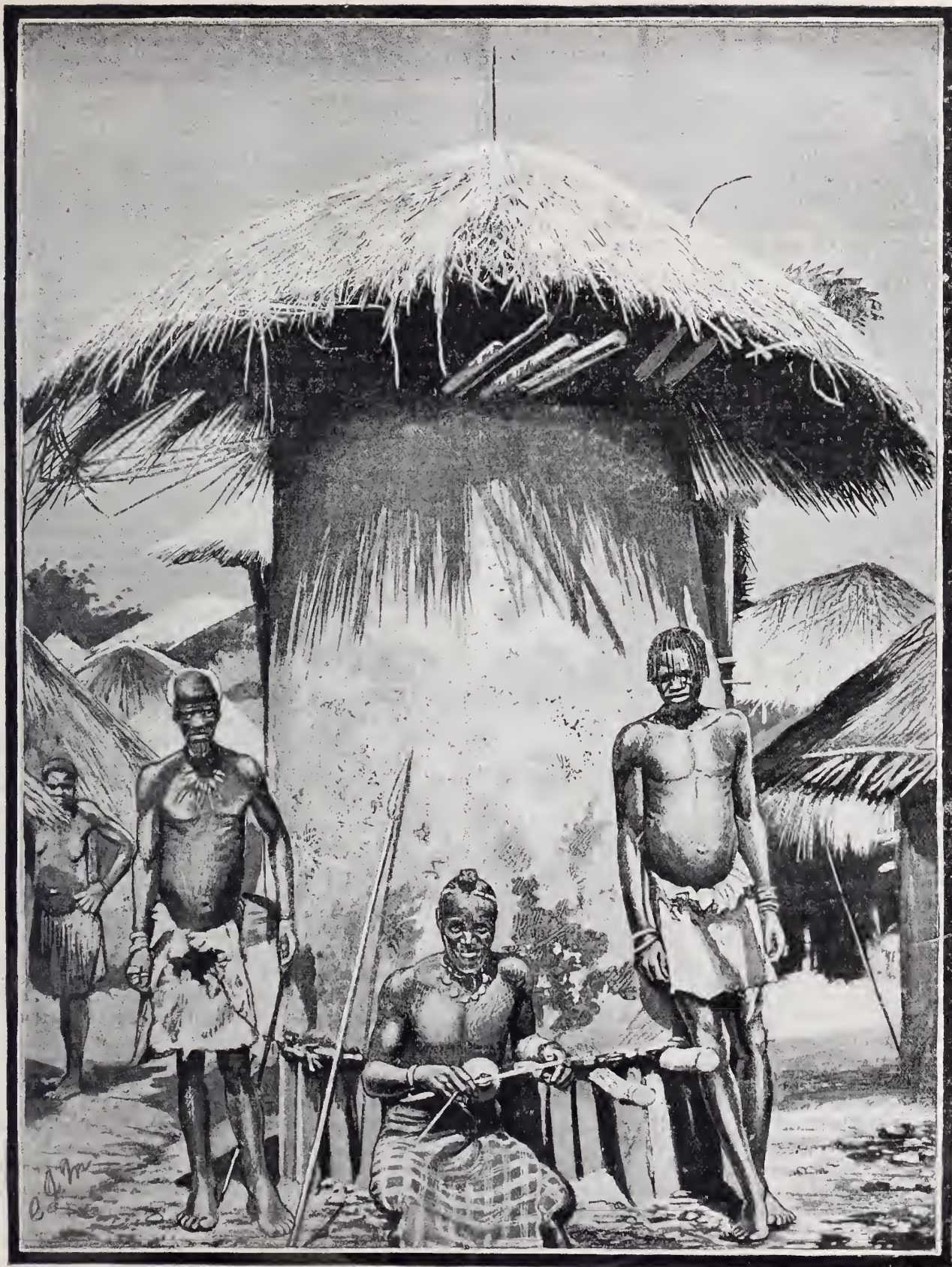
well, and I sent him home to Fu Chow, a large city down the river, taking with him a Bible and catechism and a knowledge of Christ. He has been in twice; but he goes home to an opium shop, in the midst of dark heathenism. I hope he may return to us, for I believe his heart was touched. This is, of course, the height of Medical Mission work, where one, under God's hand, saves life or suffering, and shows love and care. It is this which touches the heart. I hope very soon our new hospital will provide for many coming into our midst in this way. It is large enough for fifty or sixty beds, if only I had the money to fit it up. Windows want putting in, light and air let in, floors, &c., to make it healthy. . . . The Watchers' Band card hangs before me, and we know that thousands are this week praying for us."

ON 25th September the first of a series of united meetings of representatives of all the churches in that region of the London Mission's work was held at Chuk Un, when about fifty members of the various churches put in an appearance. Mr. Wells and the evangelist, Mr. Yeung, conducted the services, which it is proposed to hold annually. The hopes entertained some time since that a beginning of better things for Poklo had come seem likely to be confirmed, as inquirers are now to be found all over the district, many of them regularly coming long distances to the various chapels for instruction.

INDIA.

DURING the rainy months, when itinerating has been impossible, the Rev. J. G. Hawker, of Belgaum, has been holding special classes for the young men of the congregation attending the church there. His object has been to help them in the development of spiritual life, and also to see what help may be expected from them in evangelistic work. On the whole, Mr. Hawker has been encouraged; he is urging two or three lads to join the church, and thinks they may be induced to join a class for training evangelists. "Knowledge is spreading; influence, I hope, is deepening, and interest is certainly often manifested; but full acceptance of Christ, and a change of heart and life, are not often met with, and much disappointment and depression are sometimes felt. During the rainy months all of us evangelists have been meeting weekly for earnest prayer for these people and for the success of our work among them, and we are determined to persevere in faith and hope, though we have been sadly depressed."

A Boys' Branch has been formed in connection with the Y.M.C.A. at Neyoor. A secretary has been elected from amongst their own number, and the president and vice-president from amongst the young men.



CORN STOREHOUSE, CENTRAL AFRICA.

MISSION work proceeds apace at Parey-
 MUCH TO BE chaley. The Rev. J. Knowles reports:—
 THANKFUL FOR. "The native contributions have increased
 50 per cent. since we came, but only by
 persistent appeals and pressure in every legitimate way. We
 have just begun a provident fund for native agents.
 The boarding-school is flourishing with about thirty-three
 boarders; but for this work Mrs. Knowles stands in very
 urgent need of help, and would be very grateful for any
 help. The Martandam Middle School flourishes, and we
 have got a grant of Rs. 15 a month from the Sircar. In the
 matter of village schools, I have been successful beyond my
 utmost hopes. For some time past I have been writing and
 advocating the claims of the pariahs and low castes to better
 treatment, and our new Dewan, last month, on being
 appealed to, gave the district grants-in-aid for twenty
 village schools Rs. 4 each per month. So that we have to
 thank the Travancore Government for an increase in the
 grant of over Rs. 1,000 per annum. We have just com-
 pleted a new reading-room at Martandam, and are beginning
 a small dispensary. Altogether we have very much to be
 thankful for."

DEATH has called away two of our con-
 UNION CHAPEL, gregation during the past month. Two of
 CALCUTTA. the deacons have returned from furlough to
 England—Mr. Otterill and Mr. Emerson.
 One of our most valuable lady helpers has removed to
 Lahore, after a long and earnest service both in the Sunday-
 school and as leader of the Young Women's Society. On
 October 2nd we welcomed to church fellowship Mrs. Bose.
 She is a daughter of Babu Ahl R. Naj, whose baptism at
 Berhampore, Murshidabad, caused such a stir in 1869. He
 has several other children who are all growing up naturally
 into the Church of Christ. We are thus reminded of how
 the baptism of just one Hindu includes in itself the saving
 of many other lives from the gloom of idolatry. During my
 absence for October in Darjeeling, missionaries of almost
 every denomination kindly helped in supplying the pulpit.
 W. B. PHILLIPS.

MADAGASCAR.

A TEMPERANCE lecture by Mr. J. C.
 TEMPERANCE Kingzett, of the F.F.M.A., interspersed
 MEETING IN with vocal and instrumental music by
 THE PALACE. English ladies and gentlemen, has been
 delivered in the Palace, in the presence of
 her Majesty, the Prime Minister, and many of the most in-
 fluential people in the land. At the close about twenty
 signatures to the pledge were obtained. The first to sign
 was one of the attendants, who stood up boldly and told the
 Queen he would sign, because he had seen so much evil re-
 sulting from drink. Several of the children belonging to
 noble families also signed. This lecture was given under

the auspices of the Madagascar Branch of the Woman's
 Temperance Association.—At Ambohimanga, after a temper-
 ance lecture by Mr. Kingzett, more than ninety persons,
 including four pastors, signed the pledge.

WHEN Mr. Sibree left Madagascar on
 LARGEST BIBLE- furlough, Mr. Richardson took the over-
 CLASS IN THE sight of a Bible-class at Ilafy. The
 ISLAND. numbers have kept up splendidly, and Mr.
 Richardson had become so engrossed in the
 class that when, on his return to the capital, Mr. Sibree, of
 his own accord, asked him to retain charge of it, he gladly
 consented. Mr. Richardson says of this branch of work:—
 "We have Rambelo back as evangelist. There were nearly
 1,000 present to-day. It is the largest Bible-class in the
 island. Rambelo (Palace Church evangelist) tells me that in
 former times 500 was considered a large number."

WE are glad to hear from Mr. Mackay,
 PROGRESS AT of Imerimandroso, that the work generally
 ANTSIHANAKA. in Antsihanaka is progressing spiritually as
 well as materially. Although the work of
 building has taken up much of his time, he keeps sounding
 out "the old, old story." The Medical Mission work is, of
 course, not allowed to flag. He had successfully operated on
 a Sihanaka for cataract two days before he wrote. The
 meetings of the Isan-Enim-Bolana had been very cheering,
 the reports showing progress all round. Two centres of
 heathenism (Anosimboahangy and Anororo), which have for
 years defied the Gospel, are now showing decided signs of
 awakening. The former is especially encouraging, and there
 may be found a school of 772 scholars. Mr. Peill will be
 glad to hear of this progress at Anosimboahangy, as from
 him Mr. Mackay received the new evangelist, Andrian-
 antoandro. Mr. Mackay's young assistant, Rajamesy, is
 winning the confidence of the people at Anororo, a seat of
 paganism. There is greater joy still over the evidence of
 the power of the Gospel at the head station. Rajaofera has
 "got fired up," and reports that there were many in the town
 who were recently in much concern as to their sins, and some
 he had seen weeping over them. No one had come "right
 out." This is what Mr. Mackay longs, prays, and works for.
 He is rejoiced to hear of the Watchers' Band, and believes
 that nothing less than victory is in the future for those who
 watch, pray, and work for the glory of the Master.

ONE of the greatest causes for encour-
 SUNDAY-SCHOOLS agement in Fianarantsoa is the increasing
 GROWING. popularity of the Sunday-school. On
 October 9th the anniversary was held
 On the following Thursday the children had their annual
 treat. Many parents, seeing the happy faces of the children,
 were encouraged to send their little ones to school, as the
 numbers showed on the following Sunday.

THE Betsileo girls are at last waking up. POSITION OF At some special women's meetings, held in BETSILEO GIRLS. the country, many of the elder Betsileo schoolgirls expressed their desire to leave their old life, and rise up and follow Christ. This for a Betsileo girl means persecution from friends, and fierce trials and temptations. Many find it necessary to come away from their homes, and seek a dwelling with some Christian in town. One girl came up to us bringing a small silver ring, which her relations had forced her to wear on her head as a charm, and said: "I cannot be a Christian at home. They force me to follow heathen customs, which I know are wrong." She is now living in town, and learning in the girls' school. Another came from a distance to hear more about Christ, and brought two others with her to seek salvation. Four others came from a far-away village, their bright and happy faces testifying to the joy that they had found in Christ. Many are anxious, but are bound down by the superstitious dread of the consequences of forsaking the worship of their ancestors and turning to the only true and living God.

CENTRAL AFRICA.

THE Rev. T. F. Shaw, of Urambo, has A PRINTING been making good progress in translation PRESS WANTED. work, and greatly needs a small printing press. The people are looking up to the missionaries more than ever, and the boy chief, being Mr. Shaw's guest, is under continuous Christian influence. A little girl, who had attended Mrs. Shaw's school and the daily services, died rather suddenly. "She died singing (in Kinyamwezi) 'Come to the Saviour,' and, though she had never given any outward sign of having accepted Christ, who knows but that He Himself spoke to her at the last, and that, perhaps, simple and ignorant as she was, she was yet beginning to find joy in His love?"

FWAMBÓ village continues to grow A BAPTISM. rapidly. Mr. Jones reports:—"We have here now about eighty houses, and our old stockade is full. We have begun to extend it. In order to do this effectually, and have our supply of water inside the village, we have bridged the stream and carried the stockade over it. This arrangement pleases the native exceedingly, and is an entire novelty to him. Strangers gaze at it with admiration.—We have been greatly cheered in our work during the last two or three months. On the 17th of July I had the pleasure of receiving into the church two more native converts, one of them a man who has lived with us for over two years. The other was the wife of Fwataki, whom I baptized last March, and who, I venture to say, is a sterling Christian and a very worthy man. Mwanza, his wife, is the first convert among the women in this Central African Mission, but by this time she is not the only one. On the first

Sunday in August I received into the church at Niumkorlo, six native converts—three men and three women. One of the latter was Kalulu's wife, and seemed to me a very earnest woman. Both at Fwambo and at the Lake we have had many more applications for membership than we have thought fit to accept, but I doubt not that in most cases we shall have the pleasure of seeing them again soon."

AT Fwambo, the Rev. D. P. Jones has CONFUSED. been examining his school, and found that only one scholar was able to give intelligent answers to Scripture questions, all the rest having a confused idea that the first man was made of a bone and found by the daughter of Pharaoh in the reeds, and that when he was a youth he killed a giant with a stone.—School work at Niumkorlo, under the care of Mr. Hemans, is very encouraging. All the boys in the village are attending the school, and are now having three hours' teaching every day instead of one hour only as formerly. On August 10th, Mr. Jones examined the school, and was exceedingly pleased with the result. The scholars gave ample proof that learning had become a pleasure to them.—In July a Sunday-school was started for "all comers," and more than 150 put in an appearance. One night three lads called on Mr. Hemans and told him "that they had found out that they were sitting down as fools, notwithstanding that they had been hearing of the love of Jesus; but they have decided to be so no longer, and wish to make known publicly that they are followers of Jesus."

SOUTH SEAS.

THE Rev. John Jones has heard that at MARÉ. their last May meetings the Maré Christians raised £70 for the Paris Missionary Society. They also raised a considerable sum in aid of the erection of a Protestant church in Noumea. "M. Langereau has appealed to the French Government to liberate Kanéné, the pastor, and his flock, who have been in exile for more than two years, but they refused to do so. It is terribly hard thus to be punished for no crime, but simply because they invited the pastor and he accepted the invitation. Though quite loyal to the French, the people of Maré do not forget that it was the English who raised them from their former degradation." The Rev. J. Hadfield has heard that affairs are in a much improved condition at Maré.

NEW GUINEA.

ON September 4th, the Rev. A. Pearse A GOOD WORD baptized 43 adults and children at Kerepunu. FOR KWATO. He hopes to receive about twenty of these into church fellowship after more teaching and proof of their sincerity in seeking to follow Christ.—On their return from Sydney to Kerepunu, *via* Kwato, Mr. and Mrs. Pearse were delighted with the preparatory work

which they found had already been accomplished at the latter station. The work done is both surprising and most creditable. In filling up the swamp and so reclaiming a large piece of land, Messrs. Walker and Abel have destroyed a great fever-hole. Many needed buildings have been erected, without great expense; fine level playgrounds for boys and girls have been formed; the boys have been taught cricket and other games, and seem thoroughly to enjoy them. Mr. Abel now intends to begin school work in earnest. The children are most industrious in planting their own food, and are eager to learn. In this the children at the east end are much ahead of those in the centre of the island.

Mr. PEARSE proceeds to say:—"If you
THE BEST were to ask me which is the best station in
STATION IN NEW New Guinea for missionary work, I should
GUINEA. say that at Tupuselei. After our committee meeting, we five missionaries visited that station. There is only a South Sea Island teacher there, but he has gained a most wonderful influence for good over the people. There are not more than 350 people in the village, and certainly in every respect they are Christianised. The week-day, as well as Sunday, services are well attended. The schools are kept up most successfully. We examined the children, and in every branch they manifested a knowledge that surprised us. Their diligence showed great painstaking on the teacher's part that was most pleasing to us. The church of about sixty members brought us a present of yams, each member bringing one yam. The school children and young people were also marched in good order, some 195 of them, each presenting a yam on marching past us. After forming into a half circle, one of them made a speech, saying that it was their appreciation of the Gospel that induced them to give the present to us. After singing "God save the Queen" in English, another one closed with a most suitable prayer.

FROM THE SECRETARY OF THE WATCHERS' BAND.

SINCE the last report, all our missionaries at Peking, as well as the Rev. W. H. and Mrs. Murray, of the Scotch National Bible Society, have sent in their names as wishing to join the Band. From far-away Chung King, Mr. Wilson and Dr. and Mrs. Davenport, who have joined our Band, have written of their joy at its formation.

From Calcutta, Mr. J. N. Farquhar has forwarded specimen copies of a Bengali version of the Watchers' Band Manual and membership card, which have been prepared for the use of the native Christians.

From Amoy, Rev. J. Sadler desires membership, and suggests the following special subjects for prayer with reference to China:—

"That the Spirit of Jesus may fill *all* His followers in this country.

"That there may be *oneness of purpose* in all who serve Christ, and especially a good feeling between Catholics and Protestants.

"That all British subjects may co-operate to create a sound, strong public opinion in regard to political matters in this crisis.

"That Chinese apostles may be raised.

"That there may be great ingatherings of souls.

"That the ruling classes as well as the people may be reached by means now employed."

These messages from afar will no doubt add fresh zest and stimulus to the prayers of those at home.

As the first year of membership will close on March 31st, the members of the Central Union, and especially all secretaries of Branches, are earnestly requested to reply promptly to the circular which they will shortly receive, requesting them to fill in all particulars on the renewal form sent therewith. In order that the general report may be prepared in time for the May anniversary meetings, it is essential that all local reports and financial statements, together with subscriptions not yet paid in, should be forwarded to the Mission House not later than March 31st, and earlier, if possible. Some friends are asking whether those who have joined the Band during the last months of the year will be required to renew their membership in April.

This is inevitable. It needs no argument to prove it necessary that the year of membership should begin at a definite period identical for all. The entrance fee of 4d. (the price of the Manual) having been paid once for all by those who have already joined, the only further payment asked for on renewal of membership is the small fee of twopence, for which is supplied the new membership card and revised list of missionaries.

The following new Branches have been formed:—

BRANCH.	SECRETARY.
Barnsley	Miss Ayles.
Blackburn (James Street)	Miss Parker.
Bridport	Miss Buckpitt.
Burgess Hill	Miss L. Davies.
Canterbury (Watling Street) <i>pro tem.</i>	Mrs. Holman.
Halstead	Miss Worden.
Hammersmith (Albion Missionary Guild)	Miss Maynard.
Hoddesdon	{ Mr. S. T. Hampson, Miss G. M. Locks:
Ipswich	Mrs. Goddard.
Leamington (Spencer Street)	Miss Nunneley.
Lowestoft	Mrs. Theobald.
Luton	Mrs. Robinson.
Margate	Miss S. How.
Peking	Mrs. Allardyce.
Penzance	Miss Rouse.
Preston	Mrs. Bowen.
Rotherham (Masbro' Independent)	Mr. E. B. Clark.
Torquay	Miss Jefferis.
Westminster Chapel	Mrs. de Sélincourt.
Wolverhampton (Queen Street)	Mrs. Hutchinson.

H. L. LIDDARD.



MISSION PREMISES, INYATI.

THE MATEBELELAND MISSION.

"It would," says the Rev. Bowen Rees, of Inyati, Matebeleland, "be very easy to write of a grand success and a decided victory over the enemy here and there; but I find it rather hard to write of disappointments and defeats on all hands." Mr. Rees is able, however, to send us the following encouraging notes:—

"The Hon. Cecil J. Rhodes, Premier of Cape Colony, has given us £200 towards the expense of erecting a new church on the station. We do not feel justified in building just yet, but shall wait until we see the country more settled.

"Two missionaries from Zululand paid us a visit last week. They are attached to the Norwegian Free Church Mission. One of them has been labouring in Zululand for several years; the other one was newly appointed for mission work among any tribe that speaks the Zulu language. They came here to ask the king, Lobengula, for permission to establish new mission stations in his country. The king refused, and said there were plenty of missionaries in the country. (I was the only one at the time.) They pleaded with him about the vastness of his country and the number of his people. To cut them short he answered, '*Anitandi*' ('I don't like it').

"Notwithstanding all the aversion to mission work in the country, there are a few who are ever faithful. Cold and rain never keep them at home.

"The first converts in Matebeleland, Baleni and his wife, are thoroughly good Christians. They live at Shiloh, and I hear they have service every Sunday at their own place, and are faithful to the Master.

"I enclose a pencil sketch of our new Mission-house. The back part was finished only three days ago. Most of the work I had to do with my own hands, and with such native labour as I could get."

NOBLE SAMOAN TEACHERS IN NEW GUINEA.

In October the Rev. J. Marriott received a letter which had been sent to the Christian Endeavour Society connected with Malua College, from Maanaima, who was one of the first to join, and got much of his Christian consecration at their meetings.

Maanaima wrote:—"I wish to bear my witness to the power from above which I have received in the doing of my work here for Christ. One portion of the village I labour in does not desire the religion of Jesus. There is one man who is like a demon; he delights in every evil and wicked thing, and he, as chief, stirs up his side of the village to resist the religion of Jesus, and uphold with vigour the old heathen customs lest they should die out. On this account this man is the ringleader in everything that is evil, and in heathen dances. I tried to forbid their evil practices, but I was unsuccessful. One day they grasped their weapons to injure me, but their hands were restrained from above. I tried again and again that they should come to our services, but the man I have spoken of above stood before me with an axe in his hand and said: 'We do not wish to *lotu* (pray); we desire to imitate the European traders here whose habits no one seems to forbid.' I could not rest on account of this serious hindrance to my work. I gave myself up to prayer that this hindrance might break down. I prayed, too, for the man who was the root of this evil, that his heart might be changed. One day I saw a little boy running to me carrying his mat under his arm, and his basket hanging from his neck. He spoke in an agitated way, just as if he was being pursued, and said: 'Sir, I wish to live with you and become your son' (meaning that he wished to be one of his boarders to attend classes in the school held in his house). Then the thought struck me, Why, this is the answer from God to my prayers. I asked him who was his father, and he told me he was the

only son of the man who is the leader of all evil at his end of the village; this boy had escaped that he might live with me and be taught. He is quite a little fellow, but such is his diligence in classes, that he has caught up to the boys who have been long in the school. Heathen night dances I perceived were at once given up at that end of the village. One Sunday there assembled for worship quite a crowd of natives. I preached to them on the love of Jesus for His people, how He shelters them so that no evil shall befall them, and how He removes from them the penalty due to sin. That evil man was at the service, and his heart was touched by the Holy Spirit. The service was over, and he stood up at once and addressed the assembled congregation: He told the people that he intended to cast away all his evil practices, and give himself to the service of Jesus. He also addressed all the people of his end of the village and told them to cease their evil contentions and give themselves to the *lotu* (praying). He is always present now at our services both morning and evening. My heart burst forth with prayer and praise to God. The light is spreading. I perceive, too, the strengthening power of the Holy Spirit in my heart. If you, my brethren, did not pray for me, I should be able to do no good in this far distant land. My brethren, let us continue in this useful exercise of prayer, by which we shall be enabled to continue in the work of God and be strengthened in all spiritual graces. My earnest wish is that I may consecrate my remaining days for Jesus. It is extremely difficult to live all alone (the writer had recently lost a noble wife from fever) in the midst of strangers who look very fierce; when one looks at their faces they look like wild beasts (so fierce do they look at times), but my life I have given to the care of Jesus. If I live I live for Christ, if I die I wish to die for Him. I do not intensely desire life except to do His will, but I do long that I may win the life everlasting. My brethren, let your hearts be firmly knit to the Lord, and may you be led by the Holy Spirit.—I am, MAANAIMA ("A brother of the Covenant").

A letter had also been received from Toma, another teacher from Malua, telling of a chief living in the village where he is at work:—"He was a good man and feared God. His name was Mark. He became very sick. I visited him every day and spoke cheering words to him. I asked him who his Saviour was, and he replied: 'Jesus.' I asked him: 'Do you fear to die?' He replied: 'I have no fear, because I hope to be with my Lord in heaven.' His answer gave me great joy, because he had been a cannibal and a very dark man. The other Samoan teachers came to visit me, and our united opinion was that he went right to heaven. It fills my heart with great joy.'

THE Indian Decennial Missionary Conference will meet in Bombay, at the Wilson College, on Thursday, December 29th, at 10 a.m., and will remain in session until Wednesday, January 4th. Will our readers bear this Conference in mind and specially pray for a blessing on its deliberations?



FOUR YEARS IN UPPER BURMA. By W. R. Winston. London: C. H. Kelly, 2, Castle Street, City Road, E.C. Price 3s. 6d.

IN this presentable, well-illustrated volume, Mr. Winston, a Wesleyan missionary, gives a succinct and lucid description of this recent addition to our Indian Empire. He traces the history of the quarrel with King Thebaw, and of the war and subsequent pacification of the country, and, in doing so, bears emphatic testimony to the great advantages already secured to Upper Burma by five years of British rule. One indictment, indeed, he brings against Great Britain—viz., the charge of iniquitous legislation in reference to the sale of intoxicants. The people do not want these, but they are legalised in spite of their protests. On both the liquor and the opium question Mr. Winston has penned some weighty words that merit careful consideration. The chapters on the different Burmese races, on their home life, on their religious usages and institutions, are full of interest; while those on the work of Christian missions, from the days of Dr. Judson downwards, encourage one to look for further developments and substantial success in the future. The last chapter gives touching details of a Home for Lepers at Mandalay.

HINDU PASTORS: An Inquiry into the Present State and Probable Development of the Native Ministry in the Indian Missions of the English Church. (Being the Sir Peregrine Maitland's Prize Essay, University of Cambridge, 1891.) By J. Ross Murray, M.A. John Heywood, Manchester; and 2, Amen Corner, London, E.C. 1892. Price 1s.

A CONCISE, comprehensive, and masterly little manual, from which both the ordinary reader and the missionary expert may alike learn much. Indian missionaries—indeed, missionaries in all parts of the world who have to deal with the problem here discussed—will find it very useful and suggestive. Two things greatly impress one in reading the book: the first, that a man who knows nothing of India first-hand should manifest such marked ability in dealing with the question of the Hindu native ministry; the second, that a Congregational minister—for such is the author's status—should have so thoroughly mastered C.M.S. and S.P.G. "Proceedings," "Reports," and similar publications as to become something of an authority on an important branch of their work. We cannot speak too highly of the book.

JAPANESE GIRLS AND WOMEN. By Alice Mabel Bacon. Second Edition. Gay & Bird, King William Street, West Strand.

A CHARMING little volume of 332 duodecimo pages. Only a woman could have written it, and few must be the women possessing such accurate knowledge of Japan as the authoress manifests on every page. By long residence, intimate friendships with Japanese ladies, and personal familiarity with their home life, Miss Bacon has had exceptional advantages for gaining information, and the knowledge thus gained has been placed at her readers' service with much tact, insight, and sympathy. The bright, smiling, little women of whom she writes have in her a true friend, whose delight it has been to interpret their characters to Western readers, and to do justice to their many virtues.

THE CHURCH AMONG THE LEPERS.

ON Sunday, October 30th, 1892, a deeply interesting and encouraging service was held in the church among the lepers at Almora, when twenty-one of the inmates of the Asylum were baptized, some of whom had been in the Asylum for upwards of six years, and all of whom had voluntarily placed themselves under Christian religious instruction. Of these, fourteen were men and seven were women. They were from different castes, and of ages varying from fifty to twenty-five years. Besides these, sixteen other persons, who had been baptized Christians for various periods from fifteen to two years, were admitted for the first time to the privileges of communicants. Great was their rejoicing and thanksgiving at being thus permitted to associate themselves with the Lord of Glory, remembering, as some of them did, that before they had learned of Jesus Christ and His sympathy for the unclean leper, they had been thrust from the temples and deities of their ancestors as altogether unfit to be allowed to worship, bearing in themselves the marks of being "accursed of the gods," whereas now they knew that though the true God hated sin, and put His mark indelibly upon it, yet He loved the sinner, however loathsome he might be, and sought his redemption, and provided for his cleansing.

Dr. J. L. Phillips, the secretary of the Indian Sunday School Union, happening to be in Almora that day, came down to the Asylum and gave a short address, which greatly inspired the church. He showed them how wide and how strong was the bond of Christian love, and how all physical blemishes may be forgotten under the power of the spiritual healing which is in Christ Jesus.

During the instruction and the catechising of the candidates before their reception into the church, many things came out regarding them, a few of which may interest the friends of the leper. It was woe to see poor Mangaluwa hobbling along on his four stumps. He has lost both his hands and his feet, and is unable to stand upright. Though it must have been a great effort for him to come up to the chapel, yet he would come that he might "remember" Jesus. He said: "My pains to show my love for Him are nothing compared with the pains He endured to show His love for me. Remember Him—yes, night and day, and all through the days till I see His face in glory." (Mangaluwa is the man who was carried up for baptism two years ago by one of his companions. See CHRONICLE, March, 1891.) Tikna, another of those admitted to the Lord's Supper, said: "I am altogether unfit, and I wonder He lets me love Him; and to be invited to eat with Him is wonderful love. I must remember Him." Another, Upania by name, has told me, in the course of several conversations I have had with him, that he had worshipped the devil and other evil spirits, and visited numbers of places of pilgrimage, from which he never received anything but trouble and disappointment, and was ultimately driven away as defiled and accursed; "but now,"

said he, "I worship Jesus Christ, who has given me joy and peace, and who is ever inviting me to Him, and seeking to make me like Himself." Helen, who was baptized in 1890, and now has "joined the church," kept on repeating in her simple way: "All my hope is in Jesus Christ, and it is best to remember Him." Telega, who was baptized in 1884, said: "I have been too long away; but all the time the Lord has remembered me, though I have often forgotten Him. Now I must try and remember Him every day."

Amongst those who were baptized was a dear old woman with a pleasant wrinkled face, on the lines of which was written gratitude in very plain characters. Her name is Mangali. She is the widowed mother of Kamaluwa, who has been in the asylum for several years, she herself having been admitted only last year, when she was no longer able to help herself. She has had five sons, only one of whom is living, and he a leper. She has also a grandchild, Dungariya, who was rescued years ago, and brought up in the Orphanage. He is now learning the trade of a shoemaker at the Industrial Workshops of the American Methodist Mission, at Shahjehanpur. He has not so far developed any signs of the disease. Dear old Mangali doesn't know much, and all she could say in answer to questions was: "I want to be a Christian; you must let me be a Christian too, as well as the others." Bilmati came into the Asylum on "Thanksgiving Day," August 18th, 1892. She developed very quickly a full determination to accept the Redeemer of lepers. As may be expected, she knows but little yet, but, as she herself says, she knows that Jesus loves her, and she cannot refuse to love Him. I have just had a letter from Scotland, in which I am told that some lady who had heard of her has been praying for her. Sobiya, another of the candidates for baptism, thus expressed his creed to me: "I believe in Jesus Christ, because He has given His life for me, that I may have forgiveness." Jitua, who comes from Salim, a village not far out of Almora, and who had frequently heard of the Saviour before he came into the Asylum, thus expressed himself: "I have stolen and lied, and offended my neighbours in many ways that are very bad, but, with God's help, will not do so again; and I ask His forgiveness, and through His Son Jesus Christ hope for salvation."

It has been a pleasure to me to go out and in among these simple, sadly afflicted folks. Even though their bodies are often loathsome with indescribable disease, yet one forgets it in the joy of the gratitude they express in having received the hope of salvation, and a place in the kingdom of heaven.

Baij Nath, November 12th, 1892. G. M. BULLOCH.

MONTHLY PRAYER MEETING.

THE next meeting, the first of the New Year, will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., on Monday, January 2nd, from 4 to 5 p.m. It is hoped that a large number will be present. The Rev. A. N. Johnson, M.A., will preside.



NINE translations have been added to the British and Foreign Bible Society's list of editions of the Bible during the past year. Four of these are African, two are for the Russian Empire, one for China, one for the West Indies, and one for the New Hebrides.

WE sympathise deeply with our Wesleyan friends who are mourning the loss of Mrs. Burgess and the Rev. J. Edge Malkin, who perished in the ill-fated *Roumania*. Miss Lilian Hay was, we read in *Work and Workers*, married in 1877 to the Rev. William Burgess, and soon afterwards went with her husband to India. Here she found her true sphere of service, and, full of physical and moral energy, she crowded into the years that followed a marvellous amount of varied missionary work, while fulfilling the duties of a wife and mother. Mrs. Burgess not only sustained and strengthened her husband in his labours, but developed a remarkable work of her own. She possessed a peculiar attractiveness of person and manner that gave her great influence among all classes of society, English and native, and with unwearied energy and admirable powers of organisation, she set herself to every kind of good work amongst the soldiers, the native Christians, and the heathen. Mr. Malkin belonged to a well-known and much respected family connected for two or three generations with the town of Burslem. He was trained for the law, and for a short time practised as a solicitor, but after a while resolved to devote himself to the work of a missionary. During his second year in an English circuit he offered himself for work in India, and was appointed to the Hyderabad Mission as colleague to Mr. Burgess.

INDIAN CHRISTIAN ASSOCIATION FOR THE NORTH-WESTERN PROVINCES AND OUDH.—This Association has for its object the advancement of the Indian Christian community of these provinces. Associations like it exist in almost every province in India, and are employing all the forces which are at their command to remove the obstacles to progress. At its first annual convention, at Allahabad, on the 30th September and 1st October, the following subjects were discussed:—Temperance, Our Relations with Missions, Our Material Progress, Self-support of Churches, High Education (both liberal and technical) of our Members. It was suggested that a fund should be raised to help poor boys and girls in the prosecution of their studies or in the learning of some art. One thousand rupees were raised, and more is expected. On behalf of the Association, the Hon. Sir John Edge, Chief Justice of the High Court, gave away medals to two young men graduates and one young lady undergraduate, who had distinguished themselves at the last examination of the Allahabad University. Miss S. Chuckerbutty, B.A., proposed

a vote of thanks to Sir John, in terms which called forth the commendation of the Chairman himself. In rising to thank Miss Chuckerbutty for the vote, the Chairman said it was the first time in his life that a vote of thanks to him had been moved by a lady at a public gathering.—A. C. MUKERJI, Benares.

THE son of a Hindu of position, a magistrate, recently professed faith in Jesus and was baptized. He was immediately harassed by his relatives with a view to his being brought to remain within the pale of Hinduism, and was at length so terrified that he consented to deny his Lord, and signed a paper to say that he had been decoyed away by the missionaries, and that he had really never been baptized at all. No sooner had he done this than his arm—the arm that had been used to write the falsehood—began to be paralysed, and this affliction the boy interpreted as a direct token of the Divine displeasure and a gracious intimation of the moral and penal effects that must follow did he abide by what he had done. He immediately repented of his sin, repudiated his denial of his baptism, re-affirmed his faith in Jesus, and was forthwith outcasted. Several Calcutta doctors declared the case of his paralysed arm to be hopeless, and the missionary, specially interested in the young Christian, has their letters to that effect. There were grounds, therefore, for fearing that the lad might carry through life this mark and reminder of his early fall from faith, and of his Saviour's gracious interposition to recover and restore him. But believing prayer was offered in his behalf, and God speedily and completely healed the disabled limb, thus adding another to the many tokens of the love and the power that combine to save the sinner, and the fulness of the salvation which the sinner is free by faith to claim.—R. WRIGHT HAY.

THE KURDS AND THE WORD OF GOD.—These wild people, numbering about 2,000,000, are Moslems, but not strict in their faith. The American missionaries at Mosul are trying to reach them, and not without some success. Here and there are to be found houses for prayer and small companies of believers. The chief effort is directed to the establishment of schools in which the Word of God is taught. And now some German Christians are beginning to interest themselves in this people, and especially in the Jews scattered amongst them. Pastor Faber has recently travelled to Persia to inform himself as to the best way of beginning a mission in this region. From the report of his journey we extract the following passages:—"I have sought out the sad remnants of that people who long ago sat by the rivers of Babylon and wept, and I have found them as much oppressed as in the days of the Babylonish captivity. Through their sufferings their hearts seem a little more open than those of Jews in other lands. By the American Bible Society a large number of Delitzsch's Hebrew translation of the New Testament has been circulated amongst them. I have fixed on Souch-Bulag, the chief place in Kurdistan, as the centre of labour for the two missionaries whom we hope to send out next spring. The Kurds have called forth my sympathies. They are, like the Turks, *Sonnite* Mohammedans, and so do not look on all Christians as unclean. On my way from the interior of Kurdistan to Souch-Bulag I visited one of the most celebrated Kurd sheiks. The sheiks are the religious and political leaders of the Mohammedan

world. They, like Abraham and other patriarchs, live in Mesopotamia. We were welcomed not only with the usual hospitality, but with great heartiness. The sheik, in fact, accompanied by his court of dervishes, came forward several steps from his house to meet us. A sheep was slain and we sat on the ground to partake of the meal, but to my great astonishment, before beginning to eat, he said: 'We will remember your Jesus of whom I have read, that He always thanked God before eating.' The Mohammedans do not, like the Eastern Jews, despise Christ, but regard Him as a great prophet, and call Him Jesus the Son of God. I gather that the sheik had thus given expression to this view of Jesus. But when the meal was over, conceive of my surprise when he took out of his pocket a well-worn Persian New Testament which his father had received from my companion's father, Mr. Greenfield. In the course of our conversation I found that the sheik knew his Testament better than many a so-called Christian. He seeks to spread among his dependants the knowledge of the teachings of Christ, and is anxious that the sacred volume should be translated into Kurd, the British Bible Society's translation, printed as it is in the Armenian characters, being of no use for the Kurds.

"After a long ride of six to eight hours, we came to a village, where, as the inhabitants were *Shiite* Persians, it was very difficult to find quarters. At length, we heard of a house inhabited by an excommunicated family. We went there, and were most kindly received. As soon as the servants had left the room, our host gave us his hand, crossed himself, and said: 'I am more a Christian than a Mohammedan.' He told us that there, and in a neighbouring village, dwelt some sixty families who, on winter evenings, with the help of a Mollah, or priest, who is in secret a Christian, read and study the Bible. These people, as also the sheik we have mentioned, belong to the sect of the *Babis*. This sect arose through the teachings and fiery eloquence of a young man of Shiraz, who called himself *Bab*—i.e., door—because through him the people might attain a higher knowledge of God. In all probability he was acquainted with the New Testament. Babism spread very rapidly through the Mussulman world. Terrible persecutions arose, and, in 1848, in the Persian town of Tebers, 214 Babis were executed. In learned circles this Bab movement has long been known, but the Church has not paid much attention to it. There must surely be among this sect a rich harvest-field, and I hope that my two missionaries, who at first will work among the Jews, will be able to do something among the Mohammedans also."—From "*Bibelblatter*," published by the *Bâle Bible Society*.

NOVEL MISSION METHOD AND NOVEL MISSIONARY TESTING.—Seram is the largest of the Molucca Islands, and among its inhabitants are the Alfoers, for whose conversion but little has been done by the Dutch missionaries on the coast at Amahey and Lokki. They are a fierce and cruel people. Some time since, a young man, knowing the Alfoers' language as well as he did the Malay, was sent by his teacher to see if anything could be done to establish a school in the Alfoer village of Absano. At first he said nothing about school or Christianity, but, sitting down under a tree, played on his violin and sang some Malay songs. Very soon the whole population were gathered around him, and, having good ears, they caught up the

melodies very readily. Then the young man began to talk about Ambon, and about the Dutch. Having said something about soldiers, the younger portion of the gathering at once wanted to know how to march, and our missionary, knowing some words of command, began to teach them. Presently they said: "This is a clever man. He must know a great deal." "Oh, yes; I know a great deal. I can tell you about the Lord of Heaven" (*Oepoe lanyit*), "who made and sustains all." At last he told them they must rest on Sunday, the Lord's great day, and talk and think about Him. On the following Sunday, accordingly, a great number assembled, and he talked about sin and forgiveness. "This is very good," said the people, "but it cannot be that God wishes us to rest on Sunday. Our fathers never did so. All days were alike to them. Indeed, Sunday was the great hunting day." "Yes, but this must cease, and you must stay at home and talk about God." "Well," they said, "we will put you to the proof. Next Sunday we will go to the hunt, and, if we catch nothing, we shall believe you." It was a trying time for the young man, for they started off in large numbers when Sunday came, and went to the place where they were wont to find most game. Meanwhile, the missionary laid the matter before God, and, to his delight, when they returned the next day, they had taken nothing. The natives were greatly struck by this fact, but said: "We must put you to one more test. We will go out again in a day or two, and, if we get plenty of game, then we shall believe in you and your teachings." Accordingly, they went off shortly after, and this time the young man accompanied them. He had again laid the matter before God, and, to his delight, there was plenty of sport that day. The Alfoers at once evinced their delight, and pledged themselves to keep the Sunday for the Lord, and to honour and serve Him.—*Translated and abridged from "De Macedoniër," 7 de. Aflevering, 1892.*

A GERMAN MISSIONARY in East Africa writes: "I never return from my daily ride to the villages of the Wadigo without some glad experience. This is especially the case at Muenzange, where Brother Krämer formerly proclaimed the Gospel. It is a village of some eight large huts, where Salumu and his children live. From him I heard a striking story of the power of prayer. 'Some three or four years ago,' said Salumu, 'our village was surprised by the Masai. A troop of them stood about twenty paces from me. They were swinging their spears, and there seemed no way of escape for me. Then I cried to God and He heard me. It was as if, though so near, they did not see me. I escaped. The other people all thought I had had a Dana (enchantment), but I knew that my God had saved me. And now,' he added, 'I am not afraid. I have no wall around the village and no arms. But we commend ourselves to God's protection.' I have come greatly to love one of his sons, who has learned to read and write among the Arabs and attends to the Mussulman hours of prayer. But latterly he has been listening to the message of Jesus. Having two wives, he has been wondering what he should do. I have urged him to pray to God to direct him. One day he asked me to come to his hut and pray with him. Two days after he begged me to tell him about the life of the Lord, and said he would write down what I told

him. I have never met with any native to whom, from the first, I have felt so drawn as to this Mdigo."

IN connection with their Madura Mission, the American Board of Commissioners for Foreign Missions have recently opened a new college, which they call the Pasumalai Institution. It embrace middle, high school, and collegiate departments, a normal and a practising school, and a theological seminary. There is no worthier institution in all India, and the interest shown by the people throughout the Madura Mission in its history and in its future development is specially noteworthy. Dr. Washburn, who is at the head of it, emphasises the fact, so strikingly in contrast to anything ever seen in a Hindu assembly, that a hundred or more intelligent, well-dressed women were present, thoroughly interested in the affairs of the College and participating in the exercises of the day. Mr. Jeffrey, of Battalagundu, writes of a meeting held by the pastors and catechists of his station, in which all, without exception, heartily pledged one month's salary towards the endowment. One teacher said: "But for the Mission I would still be a cow-boy." This teacher, though a low-caste man, is to-day teaching the best high-caste boys' school at the station. Another catechist pledged two rupees for each of the ten years he had spent in the Institution. The interest thus shown by the native Christians in their highest educational institution is the best evidence of its value, and gives the best promise for its future.

UP to December 1st the Baptist Missionary Society had raised £105,625 5s. 6d. towards their Centenary Thanksgiving Fund. It has been decided to keep the Fund open until March 31st, by which time it is hoped £125,000 will have been contributed. It seems that 375 Baptist churches had not contributed at the date named.

AT the Baptist mission station, Wang-Mu-Chiang-Chuang, in the Shantung province, North China, a good work is going on. Recently eighteen men and five women were baptized. Similar additions were being made at other places in the district.

FROM that able organ, the *Free Church Monthly*, we learn that the Presbyterian Church in Canada has sent out this year eleven new missionaries—viz., four young ladies, two of whom are M.D.'s, have gone to India; two others have left for Honan and Formosa; and a missionary to Palestine.

FROM the same periodical we extract the following:—A lady of wealth has recently sailed from New York, taking with her eight other missionaries, for whose support she is providing. A similar service is being rendered in Japan, where the widow of a missionary is carrying on an evangelistic agency entirely at her own cost.—In the mission churches, on the Congo, there are said to be now no fewer than fifteen hundred communicants.—It is calculated that the Bible has now been translated into so many tongues that it is accessible to fully 1,000,000,000 souls. There are still, however, some 2,700 languages and dialects into which it has yet to be rendered, and nearly 500,000,000 who cannot be directly reached by its means."



PERSONAL ITEMS.

CHINA.—Miss Rea received a warm welcome on her arrival at Shanghai on October 14th.—Wang-yuh-chow died a short time ago at Shanghai, giving our missionaries at Shanghai the well-grounded hope of his interest in Christ, and his entrance into the better land. "He has been connected with us," says Mr. Muirhead, "upwards of thirty years, and was ordained with his brother-in-law about nine years ago. They have both passed away, leaving happy memories in the minds of the native Christians round about. Mr. Wang was a man of excellent character, a good scholar, and was highly esteemed for his general conduct and in his ministerial labours. During his long connection with us he has in many different places done most useful work, and been the means of leading not a few to the knowledge of Christ, and introducing them into the fellowship of the church. The funeral service was well attended, and much regret and sympathy were felt on the occasion."—We are thankful to learn that the Rev. Jonathan Lees is rapidly regaining strength after his serious illness.

INDIA.—When nearing Port Said in the *Shannon*, the Rev. T. Haines wrote cheerfully of the progress of the outward-bound missionary party. There were also agents of the Church, Wesleyan, and Baptist societies on board, and Bishop Barry was a passenger. "Admiral Grant came on board at Naples. He is a good, earnest man, and greatly interested in us and in our work. He gave us a beautiful address at morning prayers. We had a special meeting on the first Monday in November to join our prayers with yours that God's rich blessing may rest on Christian missions."—On the night of October 26th, when the great Farewell meeting took place in Exeter Hall, the Christians of Noyoor, as doubtless in other places, turned their usual weekly service into a time of special prayer for the missionary party, and specially for the contingent bound for Travancore.—The Pareychaley district has sustained a heavy loss in the death of the Rev. W. Fletcher, a native minister, who was respected not only in that district, but through the whole Travancore Mission. Mr. Fletcher was a helper to Rev. S. Mateer, when, in 1858, he was in charge of the Pareychaley district, and he was ordained as an assistant missionary in 1866. Since then, though not understanding English, he has faithfully fulfilled the post in which he was placed. He was struck down by apoplexy on October 26th, and died on November 4th, leaving a widow, three daughters, and five sons, one of the latter having taken the foremost place in the Medical Mission Class at Noyoor.—In addition to mourning the loss of the Rev. W. Fletcher, the Pareychaley Mission is much concerned at the serious illness of another native pastor, the Rev. G. Sattianathan, of Amaravila.

MADAGASCAR.—Mrs. Baron has been seriously ill, but when her husband wrote last she was daily regaining strength.—The Rev. T. F. M. Brockway writes:—"Country work is in a very

poor condition. Just as the schools seemed to be getting into working order again there was a robber raid between Ambatofangehana and Ambohimahazo, and the scholars and men were called up to Ambositra to form a relief party and to garrison Ambositra. But the robbers did not come near us. I heard this morning from Mr. Roberts that they were at Ambohinamboarina on Sunday morning, but were seen before they could do much damage. I closed the country schools a month earlier, and was prevented from examining most of the schools. This week my sister and I are examining the upper schools here."

AFRICA.—Messrs. Carson, Purves, and Nutt had a pleasant journey up country, though their boat sank on the Upper Shiré. They reached Fwambo at the end of August; and the Rev. D. P. Jones was arranging to leave for England directly. Mr. Purves went on to Niamkolo, Mr. Nutt remaining at Fwambo. Mr. Carson is much pleased with the advance that has been made at the latter station in his absence. "Yesterday the schoolroom was packed with natives at the service, and at the Communion five natives sat with us. I do not doubt that this is the beginning of a native church, and you will rejoice with us in this success."—The missionaries at Fwambo have raised a plentiful wheat crop, and "we shall eat more bread this coming year than we have ever done in the Mission before."

WEST INDIES.—Referring to the death of the venerable Bishop of British Guiana and Primate of the West Indies, the Rev. J. L. Green says:—"Bishop Austin's death is a great loss to the English Church here. The history of the Bishop is the history of the Anglican Church here. He was a near relative of the Rev. Mr. Austin who so nobly stood by our own martyred Smith during his trial, and who was obliged to leave the colony in consequence thereof. The Bishop recently celebrated the jubilee of his episcopate. He was born in England, in a small inn at a place called Stone, in Staffordshire, although the son of the late Hon. Wm. Austin, of the landed proprietary of British Guiana. He was educated at Hyde Abbey School, near Winchester, and Exeter College, Oxford, was ordained by the Bishop of Bath and Wells, and, after holding a living in Somersetshire, he came out to the West Indies on a visit, but here he found his life work. He was pressed by the Bishop of Barbadoes to take a cure in Essequibo, and was appointed Rural Dean of Essequibo in 1836, during the apprenticeship period of the negroes. He was, while yet but thirty-five years of age, elevated to the newly-formed see of British Guiana as bishop. It is said that as he 'kissed hands' at Court the Queen declared him to be her 'youngest and handsomest bishop.' He has certainly spent his days in the discharge of very onerous duties with a zeal, energy, and faithfulness seldom excelled. It is only about two and a half years ago that he started on a tour of eighty-one days' duration in visiting all the mission stations of his Church in the colony, shooting rapids, passing up creeks, braving forest dangers, and enduring much fatigue, and returned fresh and vigorous. A few days before his death he had passed his eighty-fifth birthday. A fall about that time prostrated him and led to a break-up of his constitution, and he passed quietly away, mourned by everybody. I preached a sermon at Ebenczer bearing on his life work, and at the close of the service, my

daughter, the organist, played the Dead March in 'Saul.'"—In the same letter Mr. Green tells of a very interesting visit paid to the Rev. J. Ketley, in Georgetown, a few weeks before, by about twenty aboriginal Indians, led by a converted Portugee. "They had travelled over a thousand miles right away from the interior, near the Brazilian frontier, and had taken seven weeks in coming. These all sought the Christian right of baptism, and pleaded very hard for a missionary, guaranteeing a congregation of one thousand persons every Sunday. They have a chapel built, and are crying out for help and a spiritual guide. It is a splendid field for enterprise. If I had been a young man I should have been tempted to prospect it."

SOUTH SEAS.—The Samoans have resolved to build a Centenary native church at Apia, and, in order to complete it by 1895, it will be necessary for them to seek help from outsiders, as the sudden failure of the copra trade will make money very scarce in Samoa for the next few years. The Rev. W. E. Clarke proposes, therefore, to visit America next May for the purpose of collecting funds, and expects to be accompanied by Seumanu, the Chief of Apia, who distinguished himself so greatly in the terrible hurricane. In America this chief is regarded as a very interesting figure, the United States Government having presented him with a costly whale-boat, a gold watch, &c.; and an autograph letter from President Harrison conveyed to him the special thanks and admiration of the nation. Seumanu is a deacon of Apia Church, and is most anxious to accept an invitation to pay a strictly non-political visit to the States for his own pleasure, and in the interests of the Centenary Church Building Fund.—The Rev. J. Jones, writing from Sydney, reports that his wife is now much better in health.

MR. R. L. STEVENSON ON THE SOUTH SEA MISSIONS.—Mr. Robert Louis Stevenson, writing to Mr. G. A. Sala, says:—"In a cutting from your *Journal*, which has come to my hands without date, I see you appeal to me by name, and I have much pleasure in answering that appeal. I have already visited upwards of forty islands in the South Seas; I have besides resided for a considerable length of time in no less than four different groups; and nowhere have I met with anything of the kind referred to in the cutting. The 'little ninepenny Bible' is a curious flight of ignorance and want of thought. It seems to have escaped the retailers of such reports to English newspapers that the Bible in question must have been translated into, and printed in, the island language; a work of great labour, knowledge, time, vigilance, and expense. Take our Bible here in Samoa; it is not only a monument of excellent literature, but a desirable piece of typography. I would gladly pay high for as good an edition of its English sister, if one existed; and the price is 6s. small, or 10s. large. As for the 'heavy fines' and 'public floggings,' they are the coinage of ignorance or malice. All missions are not equally good, nor all missionaries either wise or honest. But missions in the South Seas generally are far the most pleasing result of the presence of white men; and those in Samoa are the best I have ever seen."

NEW GUINEA.—Just as Mr. Bruce was sending off a letter to the Mission House, in the middle of September, the *Mary* reached Murray Island with Messrs. Chalmers and Dauncey on board in fairly good health. The boat had struck on a reef the night before and had lost her rudder.

Echoes from the Home Churches

IN the Cleveland district the Rev. T. J. Leslie, Missionary Secretary, has adopted a capital plan of advertising the annual meetings of the Auxiliary. The seven columns into which the advertisement is divided show the names of places, dates, and hours of Sunday services, preachers, collections in 1891, and date of public meetings, with the names of the speakers. The Rev. J. J. K. Hutchin was the Missionary Deputation last month.

UPPER NORWOOD CONGREGATIONAL CHURCH.—In connection with the working meetings of the St. Aubyn's Missionary Band, the annual sale of work was held in the Lecture Hall, St. Aubyn's Road, on the 8th and 9th December. Mrs. Evan Spicer opened the sale on the first day, Rev. George Martin also taking part. There was a large variety of fancy and useful articles, as well as stationery, Christmas cards, enamel paints, curios from abroad, Worcester china, provisions, and refreshments, also a Christmas tree, there being music at intervals. The sale realised £160.

COLCHESTER.—Services, in which Congregationalists, Baptists, and Wesleyans unite, have been held in the various places of worship belonging to those religious bodies, once every month, without intermission, for twenty-six years, with the view of increasing the interest felt in foreign and other missions. The addresses given at those services in 1892 were as follows:—On China, by the Rev. T. M. Morris, of Ipswich (Baptist); on South Africa, by the Rev. T. Batty (Congregationalist); on Central Africa, by the Rev. J. Morrison (Wesleyan); on Madagascar, by the Rev. E. Spurrier (Baptist); on the South Seas, by the Rev. R. Wardlaw Thompson (of the London Missionary Society); on Japan, by the Rev. E. Miller, B.A. (Congregationalist); on Missions to the Jews, by the Rev. J. Levinsohn (of the British Society for the Propagation of the Gospel among the Jews); on New Guinea, by the Rev. H. McKay, B.A. (Congregationalist); and on Missions to Seamen, by Geo. Clarke, Esq., R.N. (of the British and Foreign Sailors' Society). The services were all well attended, and it is believed that the object sought by them was, in no small measure, attained.

MISSIONARY PRIZE COMPETITION. — In connection with Richmond Hill Congregational Church, Bournemouth, a missionary prize competition, open to all members of the Watchers' Band, Christian Endeavour Society, and Sunday-school, has been arranged. Two prizes will be given for the best papers on "What is our Duty towards Foreign Missions, and my own duty in particular?"

AN APPEAL FOR BOOKS.

Nagereoil, November 22nd, 1892.

DEAR MR. COUSINS,—I mentioned to you, by last mail, that our Seminary had been affiliated to the Madras University as a Second Grade College. A permanent building for the College will have to be erected as soon as possible, but, as funds are not available at present, we shall have to do the best we can with such temporary accommodation as can be found. What must be provided at once is a small reference library and apparatus. I am mentioning this need in a note by this mail to Dr. Chapman, of Plymouth. It was Mrs. Chapman's father (Mr. Knill) who laid the foundation-stone of our large chapel on January 1st, 1821, and, naturally, these friends have, for a long time, felt a special interest in the Nagereoil Mission. I hope they will be able to help us, through some kind friend, with our library. It occurs to me to mention the matter to you also. Perhaps you could help us by kindly inserting a brief paragraph on the subject in the CHRONICLE. Books in English are wanted—grammar, English literature, philology, history, science, biography, theology, and so forth—as helps to teachers and students.

The establishment of a Christian college in our Mission is a great step in advance, and will, I trust, prove a great blessing to our young men.—With kindest regards, yours sincerely,
J. DUTHIE.

ANNOUNCEMENTS.

DEPARTURES.

MR. J. E. DENNISON, appointed to NAGEREOIL, Travancore, South India, embarked for COLOMBO; and REV. J. A. JOYCE, appointed to BERHAMPORE, North India, embarked for CALCUTTA, per steamer *Khedive*, November 25th.

THE REV. R. J. WARD, appointed to MADRAS, South India, embarked for BOMBAY, per steamer *Peshawur*, November 25th.

THE REV. E. V. COOPER, MRS. COOPER, and two children, returning to the SOUTH PACIFIC, embarked for SYDNEY, en route for SAMOA, per steamer *Austral*, December 2nd.

MRS. STEPHENSON and child, returning to GOOTY, South India, embarked for BOMBAY, per steamer *Valetta*, December 15th.

BIRTHS.

LONG.—November 19th, at Coimbatore, South India, the wife of the Rev. S. J. Long, of a daughter (Dorothy Frances Addis).

REES.—December 3rd, at Coedpoeth, near Wrexham, the wife of the Rev. W. Hopkyn Rees, of Hsiao Chang, North China, of a son.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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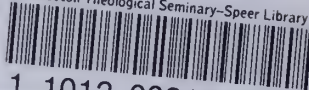
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